

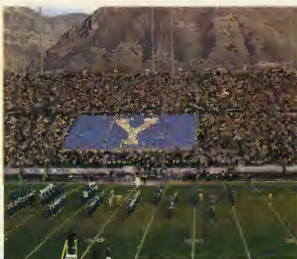


December 1968

The Era

Improvement

In this issue: The Resurrected Christ in America
Talks given at the October General Conference



BYU IS SPECIAL . . . Make sure you are ready!

An education at BYU is something special. High academic standards combined with physical and spiritual training in an ideal social climate, a dedicated faculty, a highly motivated student body, and a beautiful campus with finest facilities all add up to a superior education.

Students planning to take advantage of it should be prepared. Try to earn good grades in high school. And remember, deadline for new applications for autumn semester 1969 is April 30.

Students transferring from other colleges have until July 31. Also, all new freshmen must take the American College Tests which are given in every state. Check your local high school or college for test registration materials. Only two more tests remain: Feb. 8 (register by Jan. 6) and April 26 (register by Mar. 24).

Demand is great for the superior education of BYU, but there is always room for the good scholar. Make sure you are ready.

DATES TO REMEMBER

Jan. 6—Deadline to register for American College Tests of Feb. 8.

Jan. 20—Final date for submitting applications for admission or readmission for spring semester 1969.

Feb. 3-4—Registration for spring semester.

Feb. 8—American College Tests.

Mar. 1—Final date for incoming student applications for scholarships.

Mar. 24—Deadline to register for American College Tests of April 26.

April 26—American College Tests.

April 30—Final date for new freshmen to apply for fall semester admission.

May 31—Final date for submitting applications for admission or readmission for Summer School 1969.

Sept. 18-20—Autumn semester registration.

BRIGHAM YOUNG UNIVERSITY Provo, Utah



On the Cover:

Our cover this month is a portion of the beautiful painting, "The Resurrected Christ in America," which readers will find in the center pages of the magazine. The painting is by John Scott.

The Era

improvement

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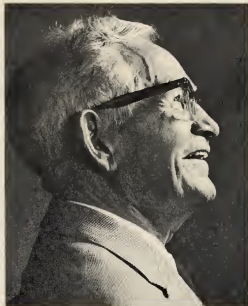
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Upon Every Home

By President David O. McKay



● Christmas, whether it comes in the bleak of winter in northern climes, or in the bounty of summer in southern climes, is the happiest season of the year.

Spring, with her bursting buds, variegated colors, and manifestation of teeming life, inspires new hope and gives promise of happy days; summer crowns the year with gorgeous beauty and brings pleasures peculiarly her own; autumn, with her fruits, ripened crops, and brilliantly painted hillsides, fills the heart with gratitude for nature's bounty. Yet the shortening days bring a tinge of melancholy and the frosty air presages the approach of winter, which "brings silence in the harvest field and bleakness in the mountain glen."

Each season has its own peculiar pleasures, joys, and glories, which are hailed with varying degrees of welcome and delight by individual groups and nations. There are birthdays and holidays in each season—each with its own joyous characteristic commemoration and celebration, but at Christmastide there is worldwide tribute and universal joy.

The story of the first Christmas—the greatest story ever told: the birth of our Savior—is beautifully recorded in the Bible in Luke:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:8-11, 13-14.)

How glorious it is to have one day set apart to commemorate the birth of the Son of God, who was born in Bethlehem by divine prophecy. This prophecy was fulfilled in part with the decree from Rome that Joseph and Mary had to go to Bethlehem to pay their taxes. When they got there after traveling from Nazareth, there was no room in the inn, and they had to go to a khan—not a stable as we picture it, but a cave in the limestone rock where the animals were kept—and there in the most humble surroundings the Savior of mankind, the Son of God, was born.

Jesus, born in a manger, inherited all the princely powers of his Father—God, our Creator. He served among mankind only three years, and yet there is no man living who can say that he is not the great-

est man who ever walked the earth—the one perfect gentleman who ever walked among men. He did not do anything for which people of the world are usually considered great. He was not a discoverer. He was not an inventor. He was not a lawyer, and yet he put lawyers to defeat. He was not an author; we have no record of anything he wrote except with his finger in the sand, and no one knows what he wrote, to help a poor woman thrust before him by the proud and haughty Pharisees.

In none of the realms in which men and women win their laurels could you say that Jesus was great, but in the realm of character, he was supreme.

The responsibility of establishing peace in the world rests not alone upon the leaders of nations. It rests upon the individual, upon every home, upon every hamlet and city.

Christ's reality must be sensed by you and by me, and the reality of his philosophy must be mine and yours if we hope to advance spiritually.

In the march of spiritual progress, there are certain necessary and definite steps, if we can only sense them:

1. *A consciousness of freedom.* This is the principle that began when Christ accepted his appointment to his earthly mission. God desires to make men like himself, but to do so, he must first make them free.
2. *A sense of self-mastery.* We cannot rise unless we overcome and conquer temptation, as Christ did.
3. *A sense of obligation.* Here again, Christ was the example, sacrificing his own comforts and needs in order to serve others.
4. *A submission of self to the will of God.* Man's

highest spiritual achievement is to speak and act for the good of his fellowmen, to the glory of God, and thus make of life a consecrated possession.

Today the destiny of nations is involved in this all-important question, "What think ye of Christ?" Now is the time as never before for the so-called civilized nations struggling for peace to answer this question and answer it correctly.

Without Jesus Christ, the risen Lord, the world cannot survive. The true spirit of Christmas is the spirit of Christ.

We, Christ's brethren and sisters, members of his Church, accept him as the greatest man who ever lived, but always and more as the Redeemer of mankind. Mortality came to us through Adam, who chose of himself that he would bring this mortality. It was a step in progress. He exercised his freedom of choice, which is a God-given gift, and accepted mortality, but he knew that Jesus Christ would come and establish a plan whereby he and all his descendants could get back into the presence of God. That plan is the gospel of Jesus Christ. I bear you testimony and witness that he lives, that Peter, in saying that he was a partaker of the divine nature, spoke the truth, and that men and women today may experience that same partaking of the divine nature. That is a reality.

God help us during these coming holidays that we may so contribute our influence that the world in greater numbers will accept Jesus Christ as our Savior, and to that end I humbly pray in his name, and wish you one and all a joyous Christmas and a happy, successful New Year. May it prove the best ever in the history of the Church. ○

First Lullaby

By Iris W. Schow



*It is come, the Christmas morn;
Little Christ, the Lord, is born!
Rest, my wee one, on my arm,
Safe from tumult, safe from harm;
You whom men seek trustingly
For a while shall trust in me.
On this fairest, fairest night
See the radiant Christmas light;
Hear the carols fall and rise—
Christmas carols in the skies;
Look, the dawn is on the way;
This is Christmas, Christmas Day.
Wee one, help me do my part,
Keeping these things in my heart.
This is Christmas; soon will be
Anguished hours on Calvary;
Soon will be the Easter morn.
Little Christ, the Lord, is born!*



● The years have been full and plentiful since I was called as president of the old Pioneer Stake nearly 40 years ago. It was a large stake by today's standards, a stake of nearly 7,500 members living in 11 wards. It was in the southwest part of Salt Lake City; the people there were feeling the economic depression, and times were hard.

One Christmas (I believe it was the first one during my presidency), our small daughters quickly opened their Christmas morning gifts and soon dashed over to show their little friends the new dolls and other gifts. Shortly they returned home, both in tears.

"What in the world is the matter?" we asked.

This incident, related by Elder Lee at a seminar of the Regional Representatives to the Council of the Twelve, is a reminder of the need for leaders to know their people.

Are You Ready for Christmas?

By Elder Harold B. Lee

Of the Council of the Twelve

Sobbing, they said: "Our friends did not have any Christmas. Santa Claus did not come to their home."

All too late we remembered that just across the street was a family whose father was not a member of the Church, although the children were, and the mother passively so; he had been out of work, and we had forgotten. Our Christmas was spoiled.

We sent for those children and tried to divide what we had in an attempt to make up for our lack of thoughtfulness, but it was too late. Christmas dinner that day did not taste very good to me. I was unhappy. I realized that upon my shoulders rested the welfare of the people of the stake.

We made a survey and were startled to discover that 4,800 of our membership were either wholly or partially dependent—the heads of families did not have steady employment.

There were no government make-work projects in those days. We had only ourselves to look to. Church finances were declining. We were told that we couldn't expect much help from the general funds of the Church. Thus, it was in this same condition that we approached another Christmas season.

We knew that we had about one thousand children under ten years of age for whom, without someone to help them, there would be no Christmas.

We started to prepare. We found a second floor over an old store on Pierpont Street. We gathered toys, some of which were broken, and for a month or two before Christmas, fathers and mothers were there. Some arrived early or stayed late to make something special for their own little ones.

That was the spirit of Christmas giving—one only had to step inside the door of that workshop to see and feel it. Our goal was to see that none of the children would be without a Christmas.

There was to be Christmas dinner in all the homes of the 4,800 who, without help, wouldn't have Christmas dinner. Nuts, candy, oranges, a roast, and all that went with it would be their Christmas menu.

It so happened that I was then one of the city commissioners. On the day before Christmas that year we had had a heavy snowstorm, and I had been out all night with the crews getting the streets cleared, knowing that I would be blamed if any of my men fell down

on the job. I had then gone home to change my clothes to go to the office.

As I started back to town, I saw a little boy on the roadside, hitchhiking. He stood in the biting cold, with no coat, no gloves, no overshoes. I stopped, and he climbed into the car beside me.

"Son," I asked, "are you ready for Christmas?"

● "Oh, golly, mister, we aren't going to have any Christmas at our home. Daddy died three months ago and left Mamma and me and a little brother and sister."

Three children, each under ten!

"Where are you going, son?"

"I am going up to a free picture show."

I turned up the heat in my car and said, "Now, give me your name and address."

Further conversation revealed that they were not members of the Church.

"Somebody will come to your home; you won't be forgotten. Now, you have a good time today—it's Christmas Eve."

That night I asked each bishop to go with his delivery men and see that each family was cared for, and to report back to me.

While waiting for the last bishop to report, I painfully remembered something. In my haste to see that all my duties at work and my responsibilities in the Church were taken care of, I had forgotten the boy in my car and the promise that I had made.

When the last bishop reported, I asked, "Bishop, have you enough left to visit one more family?"

"Yes, we have," he replied.

I told him the story and gave him the address.

A little later he called to say that that family too had received some well-filled baskets. Christmas Eve was over at last, and I went to bed.

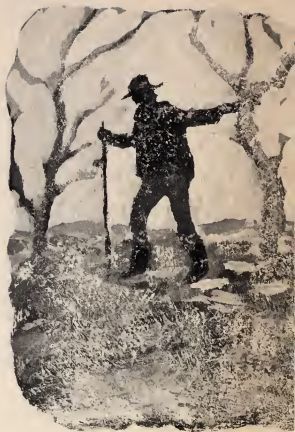
As I awoke that Christmas morning, I said in my heart, "God grant that I will never let another year pass, but that I, as a leader, will truly know my people. I will know their needs. I will be conscious of the ones who need my leadership most."

My carelessness had meant suffering the first year because I did not know my people. But now I had resolved never again to overlook the needs of those around me. ○

The Wonderful Christmas Tree

By Reed Blake

Illustrated by Fred Van Dyke



Let all the Saints . . . gather immediately to the east bank of the [Missouri] river . . . or as soon as they can, bringing their money, goods, and effects with them; and, so far as they can consistently, gather young stock by the way, which is much needed here and will be ready sale; and when here, let all who can go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock on the lands recently vacated by the Potawatomi Indians and owned by the United States, and by industry . . . their young cattle will grow into teams; by interchange of labor they can raise their own grain and provisions, and build their own wagons; . . . thus speedily and comfortably procure an outfit. . . ." (General Epistle from the Council of the Twelve Apostles, December 23, 1847.)

● Red ribbons indicated the ends of the two braids that struck her midway down her back. They were blond, with overtones of brown. Her eyes, as she watched the man who had just come up the road, were typically those of one who is 11—now intent,

now curious, now openly happy. Her name was Nan, she said, "and this is Fredrick. He's 14."

"And doing a man's work, I can tell that," the man answered.

"Are you from around here?" the boy asked, standing a little taller in his too-short pants, his black hair jutting over his ears.

"No," the man said. "I have come from Iowa Territory."

"My father is in Iowa," the girl spoke quickly.

The man smiled.

In the sod house Elizabeth Harmony Small Duncan put the water on to boil and went out to the cellar to fetch some potatoes. It was an open winter, as those still living on the Potawatomi lands called it; it was now the 23rd of December and there had been only one flurry of snow—it had melted in an hour—in late November. Harvard wrote that it was heaven-sent, enabling him to stay longer in Iowa, working for landowners there and taking his pay in corn and grain and sometimes even in gold coin.

This, of course, was the history of the trail, the history of the gathering—not just for them, but for hundreds of others. They had started from Arkansas the summer before, traveling up the river by steamboat and outfitting themselves at Keokuk (where



they used up the last of their money), then going west across the Iowa Territory and across the Missouri River. Here in an abandoned sod hut Harvard had left the family while he returned to work for as long as the weather would hold.

But Christmas! Couldn't he come home for Christmas and then go back, if there were work still to go back to? Surely Zion could wait for Christmas. But in her heart Elizabeth knew that it couldn't. There was precious little here: a good wagon made from sturdy wood from the Mississippi bottom, but nothing in it. He should work as long as he could.

In the distance she could see the rolling hills—hills that were as wrinkles in a quilt compared to the mountains they had yet to cross and canyons to traverse. That was the barrier that stopped east from going west, the barrier that had stopped them for nine months already. During the day the shading of the hills had been shifting. Above the hills clouds gathered and dispersed and gathered again, the green on the cedar-dotted bluffs varying from black to green. Now a dark bank of clouds came rolling in, obscuring the gray of the broad valley of the Platte, covering the full flush of the late afternoon sun, and bringing with it, Elizabeth knew, a snowfall that would soon be measured in inches.

As Elizabeth rounded the house with the potatoes, she was startled to see the stranger. She clutched the load tightly and hoped the man wouldn't see the fear in her eyes.

Elizabeth's fears, however, soon proved groundless. The young stranger introduced himself as Stefan Groff, a Mormon who, like themselves, was going west. His parents and sisters had remained in New York. He was planning to cross the mountains now so that, when spring came, he could plant seeds and build a cabin. Then his family would follow him west next summer. Meanwhile, he said, his father was working in a print shop in New York.

"When we arrived in America, we were out of money," he added.

"Are you from Europe?" Elizabeth asked. He nodded and smiled. "In our town in Bavaria, we could speak the best English of anyone, my family and I; but over here we find it not so good."

"It isn't the words," Elizabeth assured him. "It's the way they sound. But your English is really very good."

"I think it's not so bad," he said. She looked toward the west. "Can you cross the mountains in the snow?"

"I am a good walker in the snow," he said. "I will walk to Fort Kearney. There I will buy a mount and

A father of three, Reed Blake teaches sociology at Brigham Young University and is a doctoral candidate at Utah State University. He was also formerly on the Era staff. This story stems from early family records.

cross in company with the first riders to make the trip."

He offered to help the children do their evening chores, to chop wood, to milk the cow, to do whatever else he could in exchange for a night's lodging. He had hoped to reach the Henderson cabin, which by his calculation should be another seven miles, but with a storm approaching and darkness upon him, he didn't think it wise to continue his journey.

"We would be pleased to have you," Elizabeth said. "Have you traveled far today?"

"About 37 miles," he answered.

When she seemed surprised at the distance, he added, "I always walk close to 40 miles. It's just a good day's walk."

Suddenly a flicker of hope came into her voice. "How do you know the Hendersons?" she asked. "Have you been working with Carl Henderson in Iowa?"

"No," he answered. "I have been walking these past weeks—all the distance from New York. I met the man Henderson on the trail near the Elkhorn. He offered me his place to rest. He's bringing a wagon load of goods, he and another man. The wagon is old, the load heavy."

"Stefan," she said, the excitement coming to her voice, "you could be a 'Santeklas.' Tell me, did the other man have black hair and a brown overcoat?"

"The other man was called Harv."

"Oh, Stefan," she cried, "how many days behind you is he?"

Elizabeth waited until supper to tell the children. Now the emotion of the moment overcame her as she said, "Santeklas has something to say."

Stefan looked startled, then said, "Sleeping down the road this night is a man called Harv Duncan. And he will be home for Christmas."

To call him "Santeklas" delighted the children, and when Elizabeth told them to stop, Stefan said to let them continue; he didn't mind. They sat around the fire and talked about Iowa and how their father had looked when Stefan saw him, what he was doing, and what he had said. When the talk drifted to Stefan, he told them that he and his family were all converts to the Church and had been baptized two years ago. He traced his family's voyage across Europe and the Atlantic Ocean and his own journey across the United

States to the frontier. Nan was captivated by the young man, who brought still more joy or excitement or happiness with each new breath. When he was finished, she said, "Stefan, tell us about Christmas."

"All right," Stefan said. "I will tell you a story from the old country—a story from Bavaria."

"From Bavaria?" the children echoed.

"Yes, from Bavaria," he said, speaking faster now, warming to the subject. "From the beautiful forests of the Bavarian Alps. There on a Christmas Eve long ago, a tiny knock came to the door of a small but warm cottage standing all alone in a forested vale."

"All alone like we're all alone?" asked Nan.

The man nodded. "In this home lived a forester, and his family, and when they opened the door to the tiny knock, there stood a small child in the snow, cold and hungry and very tired. The family took the child in and warmed him by their fire. And while their lot was a very simple one, they nevertheless gave him their best clothes, fed him their best food, and bade him sleep in their best bed.

"In the morning the family awoke to see the child standing over them, glowing as they had never before seen a person glow. The child said, 'I can give you nothing beyond what you already have, except one thing.' The child went from the house and broke a branch from a fir tree nearby and planted it by the door. Instantly it blossomed.

"Here is my gift to you," he said. "Henceforth it shall always bear fruit at Christmastide, when all the rest of the world is empty and dead." The child smiled and left, saying, "To you it shall be a sign of faith that does not die."

The room was silent. The fire was dying, and outside the wind came up stronger, pushing against the door. Nan spoke first. "I wish we could have that kind of Christmas."

Young Fredrick added, "We've got the cottage and the love. That's what the story was about—the love the Savior brought."

Stefan stood with his back to the fire. "Well," he said, "since you've got everything else in the legend, and since I'm the visitor and it's nearly Christmas Eve, perhaps I should produce a tree."

"Can you?" gasped Nan.

"I can," Stefan said. "I will." The next day passed slowly for Nan and Fredrick, and even for Elizabeth, as the clouds began to shed large, silent flakes. Then when the darkness made it seem as if evening had come, but in reality it was only four o'clock, Fredrick, who had stationed himself at the west window most of the day, let out a yelp and ran from the cabin. Nan

dropped her embroidery work and followed.

Striding down the road, his forearm bent across the stump of a tree, came Stefan. "You've been to the hills," Elizabeth said, and he replied, as she knew he would, that it was only a good day's walk.

"It isn't a fir," he said to the children. "It's a cedar, but an evergreen nonetheless."

"It's the beautiful Christmas tree—just like the story," said Nan.

They placed the tree in a bucket and packed it with stones to hold it erect. Then Elizabeth brought out a white tablecloth and placed it around the bottom. The tree looked as if it were on the hillside again, growing skyward out of the snow.

"What shall we do for blossoms?" asked Nan.

"We could start with those pretty ribbons in your hair," Stefan answered.

"Really?" Nan squealed. Before anyone could answer her, she had them off and on the tree.

They spent an hour decorating the tree. Fredrick

took string from his pocket and strung it through a pretty picture cut into squares from *Godey's Lady's Book*. Elizabeth found a sugar sack stuffed with odds and ends of clothing that would someday become a rag rug. They tied some of them into bows, rolled them into balls, and tied them at the top; they tore others into long strips and draped them from branch to branch.

Even Stefan made a contribution to the tree. He tied six five-inch willows together at the center to make a star, covered it with his red and black handkerchief, and secured it to the top of the tree.

"It's a wonderful star!" Nan exclaimed.

When the tree was all decorated, Stefan bade his farewell. The children were still calling, "We'll see you in Zion," long after the tall man was lost from view, the words falling on the whiteness of the earth.

Then the door was closed on the approaching night, the curtains were pulled back from the two windows, and a lamp was placed in each. ○

Once on a Young-Time

By Lola S. Morgan

*Once on a young-time, do you remember
How patient we were and good,
Watching the elves in a blue-white December
Build a peppermint house in the wood?*

*A cat and a mouse were pushing the carts;
A squirrel had a candy-pink nose;
And even today in our innermost hearts
We see them again when it snows.*

*Once on a young-time, do you recall
The mystery, magic, and joy,
The cookies, the stories, wishes as tall
As the dreams of a girl and a boy?*

*Is there a way to find and recapture,
Just for this day and this night,
The innocent laughter, excitement, and rapture
Of that long-ago Christmas delight?*



A Family Affair

By Lucy Parr

● It was the day before the day before the day before—well, anyway, there were only five days until Christmas. Stevie had demanded the latest countdown before he would begin dressing for breakfast. Only five days! And that simply was not enough time for all that remained to be done.

Ellen Reid, constantly on the verge of jumping to her feet, forced herself to remain seated, outwardly calm. "Mealtime must be calm and pleasant." How often she had reminded the children of that fact. "It takes no longer to finish a meal at the table than on the wing."

Oh, how many things she needed to be doing this very minute, things far more important than eating. But if she got up, the children would believe that that excused them, and what voluminous little storehouses their memories were for the least infraction.

"Mom! That's mustard!" Mike yelped, bringing Ellen from the depths of her reverie.

And so it was—spread thickly over her breakfast toast.

"How in the world—?" she cried.

"You put the jar on the table yourself," Denna giggled. "Didn't she, Daddy? We've all been waiting to see how soon you'd catch on. But Mike spoiled the fun."

"Well, I should hope so. Your own mother!"

Denna grew serious. "Is my own mother going to remember about finishing my costume for the school program tonight?"

"Oh, no!" Ellen groaned. "It's a good thing you reminded me. I've more than a jillion other things to do today."

"Put that on the top of the pile, huh, Mom? I simply have to look good." Such a vain, lovely creature she was becoming at ten. "You know, Trudi Dale's mother is buying her costume, and I have to stand right next to Trudi all evening. So be sure it's good, huh?"

Attempting to keep impatience from her voice, wondering how they would find time even to attend the program, Ellen promised, "I'll try. I'll try, and try, and try—"

"Hey, Ma! Your needle's stuck," Mike teased.

At 13, Mike was slightly impertinent, though actually a good boy, not a troublemaker as were many other boys his age.

As Jim pushed his chair back from the table, Ellen glanced up quickly. "Dear, check as closely as you can, discreetly, how many from the office will be dropping in for the open house Christmas afternoon. I need some idea how many to plan for."

"Better count on the whole outfit," Jim laughed. "The fame of your buffets has spread far and wide."

"Oh, and I must remember those strange little crackers that Mr. Bennett always expects." Ellen popped from her chair now, as if suddenly released when Jim's rising had disturbed the family circle.

Reaching for dishes to place in the sink even as she rose, Ellen turned back to Mike. "Come on, tiger. Better get that food inside. The school bus arrives in ten minutes. And as the ads say—it's best to brush after every meal."

"But I have to take time to chew," he protested.

"Then chew!" Ellen snapped, catching Jim's goodbye kiss somewhere in the region of her right ear.

"Try to take it a little easy, honey," Jim urged.

"Uh-huh!" she grimaced. "It's Christmas time, remember?"

"How could I ever forget, around here. The original wall-to-wall Christmas." He smiled warmly and repeated, "But do take it easy, Ellie. Christmas will come, even if you don't have the last perfect bow on every package."

"Oh, that reminds me," Ellen said. "That's one thing I must get today. I'll have to rewrap the packages for Les and Arda—they clash so. I should have done them at the same time."

Turning to the sink once more, she barely caught the wink exchanged by Jim and Mike as Jim departed. Great conspirators, those two were. But they both enjoyed the fruits of her "fuzzing and fruming," as five-year-old Stevie called the rush and excitement.

"There's the bus, half a minute early," Ellen called, but Mike was gone.

She caught sight of him pounding down the walk and up the steps into the snapping jaws of the yellow monster that, after the briefest of pauses, went on around the corner. Any day now Mike was going to misjudge Hank Leeds' reaction time on that bus door, and there would be two Mike Reids, snapped neatly down the center—and most school mornings one Mike Reid was almost more than she could contend with.

Ellen let her breath out in a whoosh of relief at this one more safe deliverance and turned back to the dishes. She rushed through the most essential of the morning chores, deciding to leave Denna's costume until afternoon. It would be best to get her trip to town finished early.

What a gem Jim was, she thought, to leave her the car, when it meant he must make a bus transfer each way. She should have been more patient with him this morning—in fact, with all of them. She should at least have given him a proper kiss.

But it wasn't quite fair, the way they all ganged up to tease her that way just because she was deep in the rush of Christmas preparations. Maybe she was a perfectionist; maybe she did wear herself out making everything just right. But, oh, they did have a good Christmas—not just a good one, but a beautiful one. Everyone said so, even Jim and the children.

"Ours is the prettiest house on the whole street," Denna had said in awe last year.

"Perhaps even the prettiest in the entire world," Jim had added. "And we have the tireddest mother in captivity." But his smile had said it was lovely, and lovable of her to make it this way for them.

It was—well, it had almost become a tradition with her. "Ellen's house is the warmest, the brightest, the most beautiful." In her extra care of selection and imaginative wrappings, she made up for the fact that

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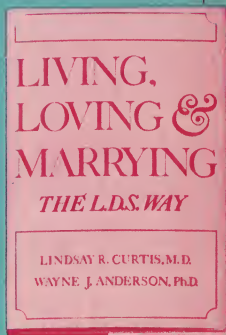
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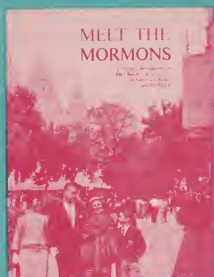
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DECEMBER 1968



By Richard L. Evans

The Spoken Word

When a child begins to ask questions

A person soon learns how little he knows when a child begins to ask questions. Children often penetrate us to the very center of our souls, and in their honest, searching innocence reveal to us our own dissembling. They want to know. And we give them words. How do seeds grow? Why is it cold? What makes it dark? What makes my heart beat? What makes me move? Why? What? How do you know? Our first answers often don't satisfy—and another "why" could follow every answer. Life is a search for all of us, as we face the fact that we know much less than we sometimes suppose. What makes two cells join and divide and become a living person? How does memory work? Who gave the body wisdom to heal itself? Who gave animals their instincts? What makes water expand when it freezes? (If it didn't it would be a very different kind of world.) How was everything brought into being? We discover, we observe. We learn to use the forces of nature. We watch the operation of law. We explain with words—but without knowing much about the ultimate answers, the mind, the purpose, the prime mover, the origin of it all. The veneer of sophistication and learning is, after all, a comparatively shallow surface, and we are only using the facts and forces God has given. "I suspect," said one who is wise, "I suspect that men haven't discovered anything that the Creator was not already aware of"—and through it all there is ample evidence that the Maker and Administrator of all that is, is very much alive, and keeps creation in its course, which is our assurance that spring will come, that the seasons will follow in succession, that we may have our harvest, and that life will go on according to plan and purpose, despite our troubles, large or little—and there is no place for the presumption or conceit of any person, however much he thinks he may have learned. Humility, with faith and reverence and respect, is becoming to us all. A person soon learns how little he knows when a child begins to ask questions.

¹Approximate wording used by Harold B. Lee.

*"The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broadcasting System October 13, 1968. ©1968.

her gifts were not as expensive as the ones Arda and Madeline always brought. She simply had to send the small packages of remembrance to the out-of-town aunts, both hers and Jim's, not to mention the myriad of cards, with letters in many of them.

Jim had scolded again this year. "What do you care if Anna Mac's boy wears braces on his teeth? Or that Joan's kids had the flu for three days last October? Or that Sara's Becky is well on the way to becoming a child prodigy at the piano? You haven't seen any of them in over ten years. Maybe you wouldn't recognize any one of them."

But she did care. And she wrote a real letter to them just once a year.

"Then write sometime other than the rushed holiday season," Jim had reasoned.

"Oh, but it's somehow more special now," she had insisted.

And she had done it—as always. And now there was all this shopping to be finished, and baking to begin, and Denna's costume—as always.

Ellen rushed Stevie into his coat and cap, impatient at the way he wanted to dawdle over the Christmas coloring book she had bought last week. What a boon that had been, keeping him from incessantly asking, "Whatcha doing now, Mamma? Whatcha making now, huh?"

"See how far I got now, Mamma," he boasted. "See, I got all the toys and the elf pictures finished. I got Santa almost ready to come down the chimney now."

"That's fine, dear," she answered, absentmindedly. "Come on."

Stevie held back, a challenge in his eyes and voice. "You didn't even see!"

"I will later. I'll take a long time to look through your whole book soon. But we have to go now." Her voice rose at the end, and with an effort Ellen pulled it down to normal. "Please, Stevie. This is no time to be stubborn. We'll have so much fun later, when everything is ready."

If everything is ever ready, she added to herself, as he followed reluctantly.

They dashed from one store to another, frantically marking items off the endless list, having to backtrack for things that Ellen couldn't decide on until she had compared at other shops.

Stevie had long since grown quiet and listless, and Ellen couldn't help wishing they were through. She'd like to call it quits too. Denna's costume hung over her mind like the sword of Damocles. Already she had run past the time she should have allowed for this shopping, but she simply couldn't make time for a trip to town tomorrow.

She was irritable and tense by the time they pushed

through the door at Maybanks. "'Tis the season to be jolly. . . ." The words rang out from a loudspeaker overhead.

"And we will—we will," she promised, "in just a few days."

Ellen caught a sharp breath, quickly stepping behind a display. She hadn't time for a long discussion with Jan Parry today, as much as she ordinarily enjoyed her friend's eager prattling. But she needn't have worried. Jan was as rushed and distracted as she. It was with a feeling of shocked recognition that Ellen saw the frown on Jan's face, the impatience with which the other woman grasped four-year-old Lisa's hand and pulled her away from the nearby toy display.

"We haven't time!" Jan snapped.

They moved away, but not before Ellen heard the little girl's plaintive cry, "Haven't we got time to wish for what Santa will bring? Not even time for that, Mommy?"

There was no joy in the child's face, only defeat. And Ellen felt an answering ache in her own heart.

Not even time for the fun of Christmas, the anticipation?

What did all the rest mean without that, at least to a child?

She had been robbing Stevie and the older ones as surely as if she had taken something of theirs with no intention of returning it, for she never could replace these childhood Christmases once they were gone.

Promises. . . . She continually offered them promises for the future in place of the fun that should be a part of now.

Ellen stood very still, striving for control of the tumult within her.

"Mamma? Mamma, are you all right?" There was real concern in Stevie's voice.

With an effort, Ellen forced a smile to her lips. "Oh, honey, I'm just fine." She hugged him close. "Maybe I'm finer than for a long, long time."

He wouldn't understand that, but he did understand when she said, "I'm tired of shopping." There was one twinge of regret about the several items that still remained on her list, but impatiently she pushed that aside.

Stevie's hand was warm in her own. "Let's just watch the trains go swishing around their twisty little tracks until we're tired of that," she suggested. "Then we'll go home and finish Denna's costume."

"That old costume will have to wait a jillion minutes," he giggled. "'Cause I sure do like to watch the trains—now that you're not cross any more."

His hand pressed tightly against Ellen's as they walked among the toys. She did not need to see his face to know the joy it would be mirroring. And as she held

Caught up in the hustle and bustle of Christmas? Read this--and find what Christmas is all about.

close to her son's childish eagerness, she planned.

The tree—there was no reason why the children could not help trim that. They would enjoy sharing in that part of Christmas. Their fun would more than make up for a few misplaced ornaments.

Mike could make the big wreath for the front door. He had shown a definite creative ability since starting at junior high—at least Miss Adams said so, and it hadn't sounded like mere PTA chatter.

They might even get out that dog-eared book. They had read from it often when the first two were little. "'Twas the night before Christmas, when all through the house. . . ." Stevie would like that, and the others were not too old, either, not when it was a family affair.

A family affair, she thought eagerly.

Perhaps Jim was right, and Christmas *would* come. And if the packages for Les and Arda did clash, they could just be placed at opposite sides of the tree.

Much later, after Denna's costume was finished, the older children had been clued in on the new rules of Christmas, and a fine dinner had been eaten before time to leave for Denna's program. Ellen found herself humming, "'Tis the season to be jolly. . . ."

"'Tis indeed! 'Tis indeed!" she laughed.

This unfamiliar giddiness!—might she be catching something?

At that moment Jim appeared, with the three children wedged in the doorway around him.

"See, I told you, Daddy," Stevie crowed. "We're all going to be part of Christmas this time. Mamma said so herself."

"Well, well, well," Jim marveled. "So 'tis truly to be a merry Christmas for one and all—even for Santa's busiest helper herself."

"It could be an awful failure," Ellen cautioned. "Without all that 'fuzzing and fruming,' everything might fall apart."

"Then we'll all help put Humpty Dumpty back together again," Jim laughed. "But for now we'll worry about the present." He turned to the children. "I vote to keep it just the way it is this minute—with your mother prettier than she's ever been."

"Aye, aye," Mike shouted. And Denna agreed.

"I do, too," Stevie added. "I like for merry Christmas to be at our house."

She had been catching something, all right, Ellen thought in wonder—an advanced case of Christmas spirit, an epidemic that had spread to all of them. ○



Thirteen Strips of Rawhide

Synopsis of Part I

Leaving their families of Latter-day Saints from the Mexican colonies in a refugee camp near El Paso, Texas, Heaton Lunt and Bill Haws set out to return to their ranches to check on their cattle and drive them north. Successful in evading the desperados, the men had nearly reached the ranches when they were joined by Harl Johnson, who was also attempting to go back to Colonia Pacheco.

● The three men camped in a hollow that night and arose early to continue their journey. Before the sun was high, they arrived at the rim of the deep and rugged canyon through which the Gavilan River flowed. The men from Garcia would probably be on the other side of the canyon on the slopes of the Blue Mountains, probably near the Cherry Tree Spring. It was slow going down to the river and up the other side, but when they came in sight of the Cherry Tree, they saw the crowd waiting.

The Garcia men did not know an army was over at Corrales. They had been expecting Heaton and Bill to show up, and in the meantime they had been busy gathering cattle, which they were holding down at the point of the Blue Mountain. But now, if a rebel army were near, they knew they would have to wait longer.

Every day runners were sent over to Corrales to find out if the army were still there. Meanwhile, Heaton took a few of the men with him to try to find some of the horses that he had been raising in a pasture near the distant Blue Mountains. His wire fence, strung between two big walls of cliffs, was still intact; and inside the pasture were some fat mares and one pet mule, which was dragging a good rawhide rope from her neck. Someone had roped her, but she was tricky and had gotten away. Every man in the party was able to get a good mount now, and they all chafed to get going with the cattle they had collected.

The following day Heaton and Bill rode out in a heavy rainstorm to Corrales to find out about the army. As they reached a point where they could see up and down Cave Valley, the place seemed com-

pletely deserted. Soaked to the skin, they rode over to Heaton's home, in which the Mexican Tirbucio was living, and Heaton whistled the old fellow out.

"Ah, *pasen, pasen*. Come in," he cried. "The army pulled out of here this very morning, way before daylight. So come in and get dry and eat with us."

After eating some hearty beef stew (no doubt prepared from one of their own fat cows), the two men returned to Cherry Tree. They arrived at about three in the morning and woke the others to report that the rebels had gone.

Everyone was up before daylight and began to gather the cattle for the drive. They had rounded up more than seven hundred head, which were grazing on a big mesa nearby. As they got the herd started for Garcia, they decided to send Ern Farnsworth over to San Diego Mountain to make a phone call and find out if the cars were going to be ready for shipment when the cattle arrived. With good luck they figured to be off the mountain toward Pearson in about two days, and then, they hoped, the chief danger would be over, for Pearson was garrisoned with federal troops, and the colonists trusted that their shipping permit would be honored by the federals.

Ern arrived without incident at the mountain and phoned Pearson. He was told to bring the cattle on down. Just as he was returning through the bottom of Soldier Canyon, a soldier up on the steep hillside hailed him and told him to stop. It was one of a group of Red Flaggers who had their camp up on the high ledges between Strawberry and Soldier canyons. When Ern looked around and saw him, he thought that if he could get around the bend, he would be able to escape, so he put in his spurs and dashed forward.

He rounded the point all right, but a couple of hundred yards farther ahead, the road came up out of the canyon and started to climb a long dugway to the top of the mesa. When Ern reached this dugway, the soldier opened up on him, and bullets kicked the dirt just behind and just ahead, sometimes above him, and sometimes below. The old white nag gave it all he had, and finally the man and his mount were out of danger.

Mission accomplished! They had penetrated deep into war-torn country and retrieved over 1,000 Mormon cattle from the colonies.

Early the next morning the herd was driven without incident up through Hop Valley, a little Mexican farming community strung along the creek. There the men picked up Martinez, a native who had been engaged to give a hand with the cattle. A few hours later they came out on top of the mesa at a pond called Dry Lake, where they stopped to water the cattle and graze them during a noon rest.

One of the men built a fire and put some meat on to roast. Just as they were sitting down to eat, a rebel with a rifle in the crook of his arm came across the mesa from behind a big pile of brush.

"Here comes trouble," Heaton said. "Why don't we get Bert to talk to him?" He glanced around at the other men, who were all nodding their approval. James E. ("Bert") Whetten had filled several missions, preaching the gospel to Mexicans in various parts of the country, and he spoke Spanish better than anyone else in the group. It would pay to have someone who understood everything that was said represent them.

"*Buenas tardes*," said the stranger. Then he turned immediately to old Martinez and asked, "What are you doing with these people?" His tone was extremely unpleasant.

"I'm just working for them."

"You know you have no business being with them."

"They are paying me to work for them, and my family needs the means. Furthermore, I don't know that it is any of your business what I do."

The stranger looked increasingly hostile, as he turned now to other members of the party. "*Senores*, what are you doing up in this country?"

"Come and have a bite to eat with us," answered Bert, "and we'll tell you about it."

The rebel ignored the invitation and repeated his question.

"Well, we live just a few miles back up the line at Garcia, and we have come up in these hills to get a few of the cattle that belong to us so we can have something to live on."

"You sent a messenger down to Pearson yesterday," the stranger said belligerently.

"Yes, we sent a man down to find out about railroad

cars that we could ship our cattle on."

"When he came back, we ordered him to stop, but he wouldn't. Why didn't he stop?"

"Hombre, the man was scared!"

"No, he was carrying messages about us down to the federals."

"My friend, you are wrong about that. His only object in making that trip was to get cars ordered for us to ship our cattle on."

"Which one was he? I want to have a talk with him."

"Oh, you wouldn't get any satisfaction out of that. He doesn't even speak Spanish. He did not take any message down to Pearson, and he didn't bring any message back about you fellows. Just about the cars, that's all."

By now Frank O'Donnal was angry. "Bert, there's no use arguing with that fellow. We haven't that much time. He's alone, and he just can't be holding us up this way. You know I can take care of him." He was still carrying a tiny pistol concealed in his pocket.

"No, Frank, we can take care of him all right, and we won't have to do what you're thinking about either. Besides, he is not alone. He's got men right here."

"I don't think so."

☛ "All right, I'll prove it to you. Take a good look over by the base of that big pine tree."

Frank looked for a moment and then made out a head framed against a big brown sombrero. Soon he became convinced that more men were hiding in the edge of the trees.

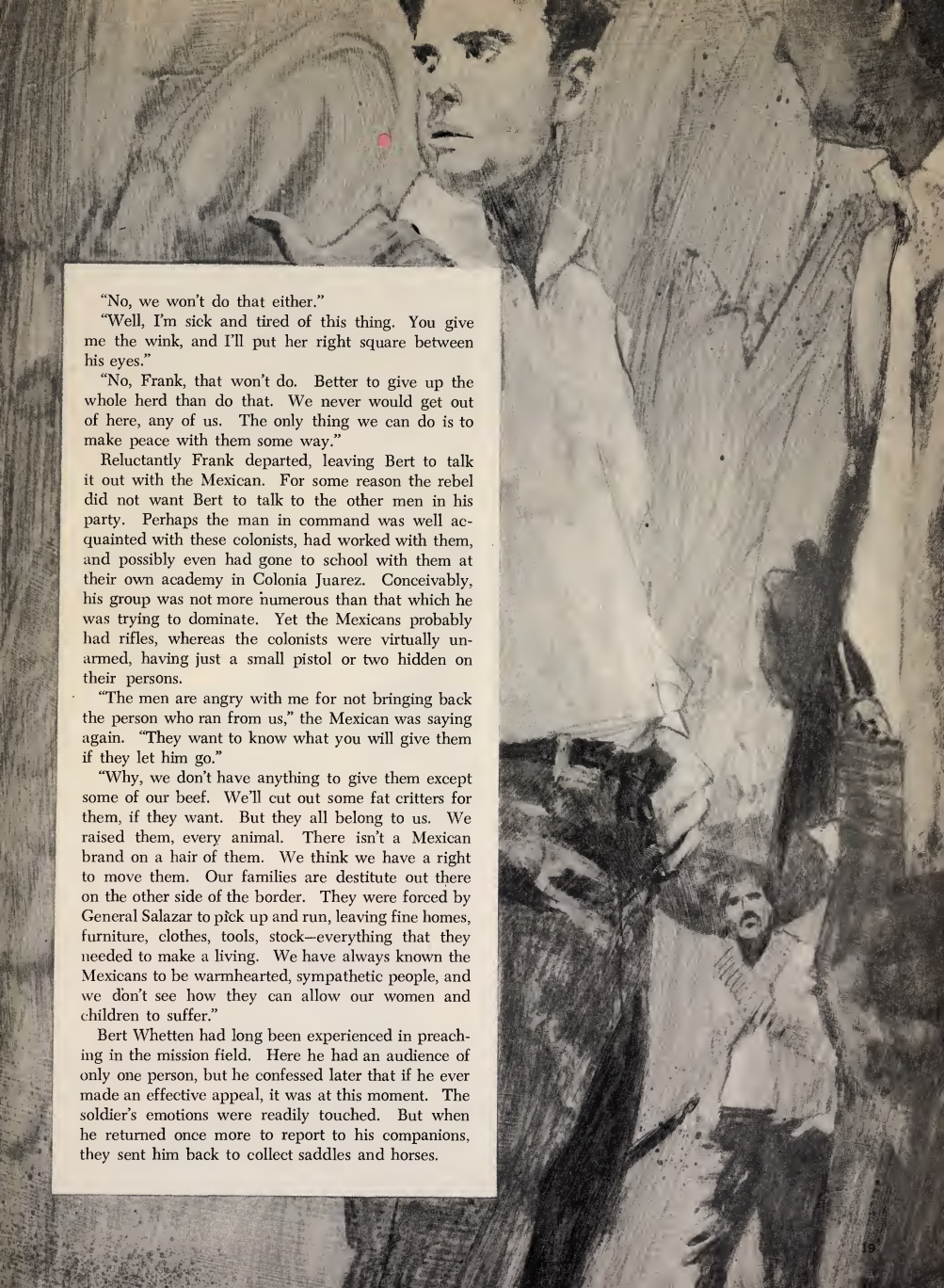
"Let's go over and talk to those fellers," Bert said, nodding at the Mexicans over in the timber. But the man shook his head very emphatically.

"Are you the boss of this outfit?" Bert asked. "No? Well, go and get your boss. He's the man I want to talk to." When the man still objected, Bert said, "Well, go and talk to him yourself then. We'll just be moving along, and you can tell him what we are doing." The soldier finally said he would talk to his boss. He walked away, but before the herd had all cleared the mesa and strung out on the road, he returned.

"My men won't stand for it. They either want that fellow, or they are going to hold up the whole business."

Bert turned to the members of his party who were still standing by. "You men might just as well get as far along with the cows as you can. Go on, every one of you."

But O'Donnal would not go. "There isn't any use talking with this hombre. We'll just disarm him and take his gun."



"No, we won't do that either."

"Well, I'm sick and tired of this thing. You give me the wink, and I'll put her right square between his eyes."

"No, Frank, that won't do. Better to give up the whole herd than do that. We never would get out of here, any of us. The only thing we can do is to make peace with them some way."

Reluctantly Frank departed, leaving Bert to talk it out with the Mexican. For some reason the rebel did not want Bert to talk to the other men in his party. Perhaps the man in command was well acquainted with these colonists, had worked with them, and possibly even had gone to school with them at their own academy in Colonia Juarez. Conceivably, his group was not more numerous than that which he was trying to dominate. Yet the Mexicans probably had rifles, whereas the colonists were virtually unarmed, having just a small pistol or two hidden on their persons.

"The men are angry with me for not bringing back the person who ran from us," the Mexican was saying again. "They want to know what you will give them if they let him go."

"Why, we don't have anything to give them except some of our beef. We'll cut out some fat critters for them, if they want. But they all belong to us. We raised them, every animal. There isn't a Mexican brand on a hair of them. We think we have a right to move them. Our families are destitute out there on the other side of the border. They were forced by General Salazar to pick up and run, leaving fine homes, furniture, clothes, tools, stock—everything that they needed to make a living. We have always known the Mexicans to be warmhearted, sympathetic people, and we don't see how they can allow our women and children to suffer."

Bert Whetten had long been experienced in preaching in the mission field. Here he had an audience of only one person, but he confessed later that if he ever made an effective appeal, it was at this moment. The soldier's emotions were readily touched. But when he returned once more to report to his companions, they sent him back to collect saddles and horses.

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"Why, the mountain is full of horses," Bert answered. "You fellows can do just what we did, catch some broncs and ride them." The upshot was, however, that the rebels got away with some horses and saddles.

"All right," Bert said, as he relinquished them. "If you get these things, you will have to be responsible for us, both in our camp up here tonight and down out of the oaks tomorrow." From that point on, the federals would have control of things.

As the men reached the edge of the mesa, the road took them past a huge oak tree, from one big limb of which hung 13 long, broad strips of rawhide. The tough thongs had been freshly cut and were dangling there by the roadside, ready for use. For what use? For a lynching? Or was this a gesture to scare the colonists? They all thought about it as they rode on with the herd. Some even saw them in their dreams the next night, remembering the many pictures in the newspapers of Mexican bodies dangling from the trees.

That night was especially rough. Heavy storm clouds blew up and blotted out the moonlight. The rain fell intermittently, and between squalls a thick mist enveloped the mountain. The herd was restless, and the men had great difficulty keeping the cattle from turning back to their familiar home range. Some of the colonists were afoot now, and all of them were up the whole night, circling round and round the

cattle on the mountaintop to hold them together and keep them from stampeding.

The next morning, as soon as it was light, the herd began to move. In order to get down off San Diego Mountain, the outfit had to go through a pass, but this proved helpful, as it served to hold the cattle together even through a dense, white fog. When the fog had lifted, there was the beautiful San Diego Valley, carpeted with thick grass, stretching out below them. Bert rode ahead to see if the cars had come in to receive the cattle. He was amazed to run into troops of federal soldiers, who had come out to meet the enemy. Seeing the herd of cattle emerging from the oak groves on the mountain, they had mistaken them for a rebel army. They laughed now in relief and helped the colonists bring the cattle in to the corrals for shipment.

The mission was accomplished. The men had penetrated deep into war-torn country and had brought out a herd of well over a thousand full-grown cattle. The cattle were sold for \$12,000, which was divided among the colonists from Garcia and Pacheco. The money helped tide the people over a very rough period in their lives, and nobody had been hurt on the expedition. The men attributed their success to the watchful care of divine power. ○

The series "The Long Hot Summer of 1912" has included selected excerpts from Karl E. Young's new book, *Ordeal in Mexico*.



Richard L. Evans

The Spoken Word

On seeing children go to school

Seeing children go to school for the first day—or on any other—is reassuring yet sobering. They leave in part the love of home, the influence of family, for the intermingling of many, to enter a new venture from which there is no complete returning at any time. They are taught in many ways by many teachers—taught much that is true, much that proves to be but tentative. They are exposed to many impressions, many opinions, many personalities, and give up by degrees some elements of child-like innocence, and acquire by degrees some elements of sophistication—moving on to life, never again to be precisely the same, with loving parents knowing they must go; yet wondering, waiting, knowing minds must be disciplined, educated, taught and trained, and conditioned to serve and make their way in the world. All of this suggests the sobering trust of being a teacher—a teacher of children—a teacher of anyone at all. And always there must be the re-

minder that there is a wholeness of teachers—and of children. One cannot separate mind and morals; one cannot separate teaching from attitude, from appearance, from personality. What totally makes up the teacher becomes part of the pupil. And so the trust of teaching must include humility, dignity, integrity, respect for truth, the quality of patience, honest fairness, all together adding up to a total of influence and example—remembering that what children see in us or feel from us may be as important as what they hear from us. Being a teacher is more than an occupation or profession. It is a sacred trust. Seeing children go to school the first day, or any other, is a good yet sobering sight. God bless them, every one, and bless and touch the hearts of dedicated teachers who sincerely seek to teach what will benefit and bless for the everlasting length of life, for a teacher is not only an impartor of information; a teacher is a shaper of living souls.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 22, 1968.

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Of Anna

By Alice Morrey Bailey

I

*It seemed as any temple day—the throngs,
the money-changing booths, the horns of rams,
the temple veil, the sacrifice, the songs,
the high priest in his robes, the perfect lambs;
yet Anna, dutied in the woman's court,
was quick to see old Simeon lift the boy
into his arms, sense the swift rapport,
and hear his proclamation and his joy.
She knew them instantly—the man whose hands
gripped two white doves, the virgin, and the Son—
Come now to fill the ancient laws' demands—
the long-awaited King! The Holy One!
And now would Judah's bondage soon be past,
Jerusalem's deliverance come at last!*

II

*Long years ago her Jewish girlhood knew
a sweetheart's love, a husband's tender kiss;
beyond her days of childhood—all too few
as Phanuel's daughter, Aser's tribe—the bliss
of carefree youth. A prophetess, and now
a widow four and eighty years (a wife
but seven), storied on her brow
a century's events, a sheltered life,*

*She lived within the temple walls, had known
the Maccabees, the tragic Marianne,
before the Herods sullied David's throne.
Intrigue and war and despot's bloody plan
washed over her; she knew a higher law,
a government of peace devoid of flaw.*

III

*Although she went not out, the wrongs came in;
she spent her days in fasting and in prayer,
for Judah was a woman, caught in sin,
and Anna shared the dregs of her despair.
The holy vestments held in Rome's grim tower,
the throne-appointed high priests, their dark mesh
of plots with Herod—schemes for holding power—
were stones against the bruised and tender flesh.*

*She lifted up her voice before the crowd
to testify of him, the Prince of Peace.
And then, insistent, still, and yet more loud,
The truer witness came: Let joy increase!
The saving grace for all the men of earth
And love, not vengeance, give this baby birth.*

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Belle S. Spafford

Heads National Council of Women

By Mabel Jones Gabbott
Editorial Associate

● The Mormon pioneer women had been driven from their eastern and midwestern homes; they were more or less isolated from the world, locked away in the fastness of the Rocky Mountains, struggling beside their husbands to wrest a living from hard and barren soil, endeavoring to establish their beloved Relief Society in the wilderness. Yet courageously and prophetically there appeared as a caption on the front page of their pioneer publication, *The Woman's Exponent*, these words: "For the Rights of the Women of Zion and the Rights of the Women of All Nations."

Belle Smith Spafford recalled this phrase at the triennial conference of the International Council of Women at Helsinki, Finland, in 1954, when she served as chairman of the delegation of the National Council of Women of the United States.

She reported: "I vividly recall the deep feelings that stirred within me as it became my privilege to

lead the chairmen of the respective delegations on to the dais of the festival hall. For one brief moment there flashed into my mind the phrase which at the moment seemed prophetic: 'For the Rights of the Women of Zion and the Rights of the Women of all Nations.'"

On October 17, 1968, Sister Spafford reaffirmed the trust of the pioneer women in their future role when she assumed the leadership and presidency of the National Council of Women of the United States. As president of the Relief Society in The Church of Jesus Christ of Latter-day Saints, she has been an active member of the council, serving on many committees, as vice president, and as delegate to international council meetings.

The National Council of Women is a voluntary association of self-governing national organizations through which is made possible an interchange of ideas, experi-

ences, and information. It was founded in the year 1888, and at this first meeting the Relief Society was represented by Emily S. Richards. Three years later, at the first triennial meeting of the council, on the advice of President Wilford Woodruff, the Relief Society became a charter member. The Young Women's Mutual Improvement Association is also a charter member.

Sister Spafford brings to the presidency of the council unusual qualities of leadership gained through years of service in the Church and in civic capacities. She is loved by her associates in Relief Society, respected by leading brethren of the Church for her intelligence, wit, and judgment, and honored nationally and internationally for her charm, graciousness, and knowledgeability in many fields. She is warm and friendly, vivacious when telling a favorite story, sparkling with enthusiastic conviction as she talks of Relief Society and its wide-flung influ-

...vision to see what needs
to be done and the
ability to organize
to get it done."

ence, and stately and reserved in official capacities, with the dignity of a great woman.

Born in Salt Lake Valley of pioneer stock, Belle Smith Spafford began preparation for leadership in her happy childhood. Her father, John Gibson Smith, died a few months before Belle was born. Her mother, Hester Sims Smith, built a home of order and culture and industry for seven children. The wise guidance of this gifted and remarkable mother and pithy advice of her Scottish grandmother are reflected in Sister Spafford's capacity to understand and to love people.

She attended Salt Lake City schools, LDS High School, and the University of Utah. While teaching school in Provo, Utah, she married W. Earl Spafford. In 1926, with their son and daughter, the Spaffords moved to Salt Lake City, where Sister Spafford, in a moment of destiny, chose to affiliate with Relief Society rather than a literary club.

The love of her Relief Society sisters for their leader finds expression weekly as they follow her guidance and counsel in compassionate service, in teaching one another, and in accepting welfare assignments. This great love found tangible expression in 1947 when they answered her call in Relief Society conference to help in the construction of a Relief Society building for the women that would stand as the records had promised, "in the shadow of the temple."

Each member of the Relief Society throughout the Church was asked to contribute \$5.00 toward the building fund. Gladly the wom-

en saved and worked and sacrificed and counted their pennies to a total of over a half million dollars. From Relief Society sisters in foreign lands who could not send money came gifts of crystal, china, laces, linens, and wood carvings. Today women of the Church visiting that beautiful building say, "This is my building. I had a part in building it."

Sister Spafford's education at the University of Utah, her years of teaching in the Salt Lake City schools, and her experience at the Brigham Young University Training School have given her an awareness of the need for higher educational standards in the Church and nation.

The analysis and insight with which she developed the teaching program of the Relief Society and family guidance counseling in the social service department of the Church will now find greater areas of expression on a national scale.

One secret of Sister Spafford's leadership was expressed when she assumed the presidency of the Relief Society. Her counselor, Marianne Sharp, said, "President Belle Spafford's great concern will be to follow out, implicitly, the desires of the priesthood."

The brethren of the priesthood recognize the leadership of Sister Spafford. This was recently evidenced in her appointment to the Church Board of Education and the Brigham Young University Board of Trustees.

Elder LeGrand Richards of the Council of the Twelve, who worked closely with Sister Spafford when he was the Presiding Bishop of the Church, said: "She has vision to see what needs to be done and the ability to organize to get it done." He added that these qualities had been factors in bringing her the national and international recognition she has received, for Sister Spafford, through vision and or-

ganization, achieves in fact what other great national and international organizations dream of doing.

Sister Spafford realizes the influence of the women of Relief Society and the place of this organization among women's organizations of the world. She has known the struggle involved in bringing women to the position of influence they enjoy in the world today. She knows the responsibility it demands.

With her knowledge, her abilities, and her strengths, there is also a deep ingrained humility. In June 1968, accepting the Honorary Golden Gleaner award from the YWMA, Sister Spafford said, "When I was young and any recognition came to us, we were taught to go to our beloved Scottish grandmother and tell her about it. She would look at us and say, 'I hope you are deserving.'"

When honored by the council as one of its First Ladies at the eightieth anniversary luncheon on April 1, 1968, Sister Spafford commented that preceding her were other women whose vision, courage, and determination enabled her "to carry the lighted lamp and level the rugged ground."

Then, recalling the words of Eliza R. Snow, general secretary to Relief Society in Nauvoo in 1842, "... as daughters of Zion we should set an example for all the world," Sister Spafford gave to the women of the nation this challenge: "Let us remind ourselves that the struggles and sacrifices that have brought woman to her present position of influence and power require that she shall engage in intelligent and well-directed action that effectively will contribute toward building a better world."

Truly it can be said of her as the Lord said of Paul: "... [she] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15.) ○



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A New Look at the Pearl of Great Price

Part 6 (continued)

FACSIMILE NO. 1 *A Unique Document*

In the previous installment, Dr. Nibley presented considerable evidence to suggest that "Egyptian hieroglyphic is not a naive picture-writing, but a special code governed by strict rules, without a knowledge of which it cannot be read." Turning to a discussion of the three facsimiles of the Book of Abraham, Dr. Nibley says that these facsimiles are "strictly ritual," and that they are directly related to the theme of the Book of Abraham—"the transmission of priesthood and authority. . . ."

● Luise Klebs has argued that the only real rule of Egyptian art was to make everything as unmistakably clear and simple as possible. That, according to her, would explain Lange's famous "law of frontality," according to which everything is always drawn in its most readily recognizable position, so that on a single figure the eyes and shoulders are seen from the front—their most expansive and characteristic image—while the nose and feet are drawn in their most striking dimension—seen in profile. The main

thing is to show each thing as it essentially is, and not as it happens to look at a particular moment from a particular angle: if you are drawing a square pool or tank in a garden, you always draw a square with a water-sign inside and trees around it, not because the pool always *looks* square, but because it always *is* square. A distant horse or ox and one close up are drawn the same size because they *are* the same size; that one of them is farther away is indicated by placing it higher up on the scene.¹¹ Such arbitrary devices, once understood, make for great simplicity and clarity of representation, and require us to view Egyptian pictures as a sort of mechanical drawing, with all the advantages and disadvantages of such. "This typification," writes a modern Egyptian, "is said to be both the strength and the weakness of the whole of Egyptian art." Its weakness, like that of all mechanical drawing, is its inability to grasp "the photographic, the

perceptual, the candid, the real, the momentary, and the narrative," while its strength was (in Professor Wilson's words) its genius for conveying "the diagrammatic, the conceptual, the ideal, the static."¹²

Professor von Recklinghausen would have us compare a hunting scene by Rubens with one of Pharaoh's royal hunting reliefs: in the former all is color, movement, confusion, excitement—one catches the spirit of the moment and feels oneself in the midst of the melee, but one would be at a complete loss to report just what happened on the hunt. The Egyptian picture, on the other hand, shows men and animals in neat geometrical array, with an oversized pharaoh (the exact equivalent, says von Recklinghausen, of putting the king's name in giant capital letters), middle-sized officials, tiny servants, and little stylized lions: it is quite quaint, but with a little training anyone can tell at a glance exactly what took place on the hunt. A

supposedly childlike and unrealistic picture is thus far more clear and informative than Ruben's inspired explosion of form and color. "It is the purpose of such art," says our guide, "to present objects more correctly than they appear to the passing impression of the senses."¹³ Or, as Petrie put it, "Thus the Egyptian was accustomed to see in one view what we see in different views, and this prevented his regarding such figures as unnatural. . . . His drawings are a portrayal of facts and not a perspective scene."¹⁴ The Egyptian was not depicting but describing; he was not deliberately making his pictures as unreal as possible, as some have maintained, but conveying information as clearly, correctly, and economically as possible. "For the Egyptian," wrote J. Spiegel, "there can be only one true representation of anything; for this it was necessary to have a single standard symbol for each object and to use this object in every context," no matter how incongruous it might look in the picture.¹⁵ Thus "a fixed system of symbols was maintained with marvellous tenacity for 4000 years," the Egyptians continuing to draw things their way even after they knew all about our modern Greek canons of perspective.¹⁶

See the Big Picture: All this is important in viewing the facsimiles of the Book of Abraham, where nothing is more incongruous to Western eyes than the telling of an intensely dramatic and thrilling story in dry, stiff, scanty little sketches borrowed apparently from the handbooks of funerary art. Does it disturb us to see a man supposedly lying on a couch without touching it, or holding out a vessel that hovers half an inch above his hand? Or a line of deities sitting in state without any visible thrones or chairs to support them? Here the mere lying, holding, or sitting position is enough to show

Prefacing his study of Facsimile No. 1, Dr. Nibley reviews the Egyptian style of art.

us what is going on.¹⁷ A man being doused with water does not need to have the water touch him at all when the position of the vase makes it perfectly clear that he could not possibly avoid getting wet. When mere position is enough to indicate a situation, why clutter up the scene by insisting on an absolute fidelity to detail that can never be attained anyway? ". . . a scene as represented by an Egyptian artist," writes W. S. Smith, "is to be looked at as a more or less diagrammatic rendering of the facts as he knew them to be. . . . he seeks to portray a generalization of an action, not its transitory aspect. . . ."¹⁸ Only the permanent and the universal interested him, all else being mere passing impressions—a trick, a game, an illusion. In his effort "to represent the ultimate, the essential, basic nature of whatever he is drawing," the Egyptian artist dispenses with all needless detail, "striving to give every body and every situation the character of a totality."¹⁹

Idealized and generalized types of things are bound to be impersonal in nature, devoid of individual quirks and differences. In the marvelous royal portraits, even, "all the heads," according to C. C. Edgar, "are practically of the same type. It is not a portrait, but a rather characterless ideal countenance, which was no doubt used indifferently for successive kings as well as various deities."²⁰ As impersonal as his subject, the Egyptian artist himself never seems to expect or seek public recognition: why should he? For one thing, he always worked in corroboration with other craftsmen on any masterpiece (one man drew,

another carved, and another colored the same relief); and for another his work was designed from the beginning to be hidden in dark tombs and temples and not put on public display. But, most important, the Egyptian artist thought of himself as working in "the sphere of an eternal order, independent of time and place and human awareness," in which "the visual arts, mythology, and ritual were facets of one reality."²¹ His reward was in the eternities, for his art "embraces the great structure of the cosmic order in the most literal sense of the word."²² Indeed, his drawing and carving are, as P. Derchain puts it, "simply a continuation of the original idea of hieroglyphic writing, an application of the rules of analogical thinking to which we owe all the cosmological systems and pre-Greek theological systems."²³ Egyptian art and writing went forth together from the great cult centers of Memphis and Heliopolis as the means of conveying their inspired eschatological teachings.

Though we do not know what the connection was "between the units of the Egyptian system of linear measurement and the units of the canon of proportions," both were sacred and of cosmic and ritual significance.²⁴ The perfect squares by which every human figure must be drawn are the artist's way of taking his bearing on the universe, like the guidelines used in astronomical charts.²⁵ The basic rule of frontality, we are now told, "has its origin in the position of religious worship and is not, as so often supposed, a heritage of the archaic period."²⁶

The Long Tether: Once the set,

"It must also be borne in mind that not every object found in a tomb or with a mummy is necessarily a funerary object."

prescribed, ritual nature of Egyptian art is understood, it is necessary to take the next step and show how the Egyptian artist was like every true artist an individualist after all, for whom the rules served as a guideline rather than a strait-jacket. As Professor Wilson puts it, "a man could roam about at the end of a long tether, but the tether was always there."²⁷ Men with real artistic talents could and did constantly deviate from the set canons whenever they felt that the ideal type they sought was not adequately represented in the book of models. The run-of-the-mill craftsmen, on the other hand, were only too glad to have their official books of models to fall back on and thereby avoid the risks and pitfalls of creativity.²⁸ These were "holy books," by consulting which the artist gave his figures that flawless perfection which things designed to endure for eternity must have.²⁹ "Everything was fixed in advance," writes J. Capart; "the draftsman, formed by the training of the school, knew the canonical proportions of the figures by heart; he leaved through the book of models in order to extract each element he wished to employ in the scene he was about to draw."³⁰

Yet with their great artistic feeling the Egyptians were bound to be as offended by mere mechanical repetition as anyone else. "I was no mere copier of models," boasts one artist, "but followed my own heart; no director had to give me instructions . . . for I understood every aspect of my art." He was not free of the rules, but free because he had the rules by heart. On the other hand, we have the record of a self-taught scribe of the

New Kingdom who developed his own canons of writing and drawing!³¹ A Middle Kingdom inscription praises the prince "who distinguishes the true artist and turns his back on mediocrity,"³² and already in the art of the Pyramid age there is a conscious avoidance of mere repetition, of perfect symmetry, of mechanical reproduction.³³ In the use of color the artist of the Old Kingdom seems "sometimes actuated by a perverse and antic impulse" to play around, so that things are sometimes very oddly colored, and the three identical pots that make up a well-known ideogram may as well as not be each of a different color.³⁴

It is always important to remember that nearly all the objects and documents for our examination come from funerary settings, in which a rigid conventionality is to be expected; there is every indication that the secular everyday art of the Egyptians was much freer, more spontaneous and naturalistic.³⁵ It must also be borne in mind that not every object found in a tomb or with a mummy is necessarily a funerary object, and we have yet to consider whether the facsimiles are really funerary or not.

In viewing any Egyptian composition, such as Facsimile 1, it is quite natural to pronounce it "typical," since in a way every work of art that is recognizably Egyptian is by that token typical. But at the same time, since the Egyptian draftsman was free to deviate from the norm in special cases, we should not be surprised or distressed by deviation, but we should be interested. Even minor irregularities, von Recklinghausen ad-

monishes us, are not to be regarded as mere slips, but as an "*avis au lecteur*," intentionally put in to call our attention to some unusual aspect of the situation depicted.³⁶ It should be clear by now that no conclusive evidence can be deduced from the fact that the facsimiles are typical on the one hand (though that has ever been the favorite target of the critics), or on the other hand that they contain irregularities. The mere existence of oddities in the drawings means little until we examine the nature of those oddities.

At first glance it is obvious that the draftsman who made Facsimile 1 has observed the canons, telling his story with strict observance of the conventions. That is what one would expect: the great market for the skill of scribe and artist in Egypt was the funeral business, and one of them boasts on a stella in the Louvre that he controls the full repertoire of a trained draftsman but is especially skilled in drawing scenes for the Book of the Dead—naturally, that was what paid.³⁷ Anyone wishing to procure the services of an Egyptian artist-scribe would be almost sure to get one who was more familiar with Book of the Dead motifs than anything else, they being his normal source of income. And anything he drew would necessarily betray his background. But we have also seen that Egyptian scribes could use the old familiar school stereotypes when necessary to convey a message or tell a story that was quite different from those to which the well-known forms usually applied. That could happen and did; it was a risky business, we are told, and could get the artist into trouble artistically. As M. Baud explains it, the struggle between what the eye sees in an object and what the brain knows about it leads to a "fierce conflict" between the two for control of the hand,

which puts the artist in an embarrassing position.³⁸ The eye sees the plate on the table as an oval, but the brain knows it is a circle—which shall it be?

Finding himself faced with a new and unusual situation, the ordinary Egyptian artist would naturally try to play it safe and stick to his book of models as closely as possible, "confining his innovations," as Spiegel explains it, "to details, such as the position of an arm or leg, or an attempt at a complicated crossing of arms or legs, etc."³⁹ Or, as von Recklinghausen puts it, the Egyptian sacrifices common sense to indicate exceptional situations, and this often leads to "nasty contradictions (*boeser Zweispalt*)."⁴⁰

Isn't this very much the situation in Facsimile 1, where the artist does very well until he must indicate the struggle on the altar, when he leaves the victim's legs, the couch, and the priest hopelessly out of line without making any effort to correct them—which could easily have been done in view of the vacant spaces left in the critical area? That he is having trouble with the legs is further indicated by another significant anomaly. "The greatest feature of Egyptian drawing," wrote Petrie, "is the beauty of line. There was no tentative touching and smudging. Each line was drawn in one sweep . . . there was never a quiver or hesitation. The artist must have had the precise form in imagination on the surface before him, and followed with his hand what his mind already saw in place."⁴¹ Now when the composer of Facsimile 1 is dealing with familiar and conventional objects, such as the couch and the bird, that is, when he has "the precise form in imagination," his line is simple and sure; but when he gets to the figure on the couch, and especially the legs, he loses confidence: here we do find "tentative touching and smudging"—the lines are heavy and overdrawn

again and again, almost scrubbed into the paper. Plainly the artist is not here tossing off the well-known scenes that he could do with his eyes closed.

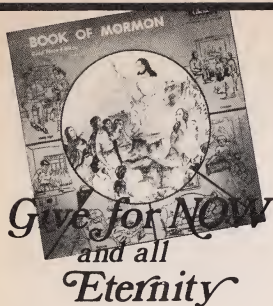
Solving a Problem: In Facsimile 1 the first problem that faced the artist-scribe, according to our text (Abr. 1:15), was to represent a man who was both "fastened upon an altar" and praying. He solved his problem with strict obedience to the canons of his art in the only way it could be solved. The man is supine, to indicate his incapacity and helplessness; his body does not touch the altar—its position alone is enough to show that he is on it; nor are the binding ropes shown, for the supine position tells us, according to the Egyptian formula, that he is helpless. So far everything is expressed diagrammatically, not realistically. But even though the man is flat on his back, he is taking the correct and conventional attitude of prayer or supplication. We now see why it is important to make clear that Abraham in this scene has both hands before him, for that not only makes this particular lion-couch scene unique, but it also gives the whole drama its meaning. M. Korostovtsev has recently pointed out that the Egyptians placed peculiar emphasis on hand positions to convey ideas, and in Luise Klebs' catalogue of "Formal Gestures of the Egyptians," the "Gesture of Praying"—right foot forward, hands raised before the face—has the honor of being number one.⁴²

From the point of view of graphic art, this is indeed an incongruous combination—a man bound and helpless but at the same time waving his arms and legs around—but actually it seems to be a rather sensible employment of the canons of a particular art.

Facsimile 1 Is Not a Picture: A most serious oversight by the critics

of Joseph Smith's explanations of the facsimiles has been failure to read with care what is said in those explanations. As a rule one glance at the facsimiles has been enough to assure any scholar that they are familiar Egyptian stuff, and a second glance has made clear that the Prophet's interpretations have no resemblance to those of modern Egyptologists. It has never occurred to any of the experts to ask whether there might after all be something instructive or significant in the explanations. Had they taken the pains to do so, they could have discovered right at the outset that Joseph Smith does not describe the facsimiles as *pictures* of anything: they are symbolic diagrams describing not so much unique historical occurrences as ritual events. Let us explain this more closely.

If we follow the official explanations, some of the most important elements in Facsimile 1, such as "the angel of the Lord," "Abraham in Egypt," "the pillars of heaven," etc., do not have even the remotest resemblance to what they are supposed to represent; they are strictly symbolic and cannot possibly be thought of as pictures until their meaning has been explained. Moreover, we are explicitly told that figures in the facsimiles are "*designed to represent*" such and such a thing, not to depict it as it appears, for what it is is apparent only to the initiated: ". . . as understood by the Egyptians." It is an arbitrary interpretation that is given to these things, e.g. the hatched lines in Facsimile 1, Fig. 12, "*signifying* expanse, or the firmament. . . ." One does not draw a picture of "expanse"—one can only "signify" it by symbols, whose meaning can only be understood in the context of a particular time and culture: ". . . but in this case, in relation to this subject, the Egyptians meant to signify [what we Semites would call] Shaumau, to be high. . . ."



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"...the Book of Abraham is a which is

The whole thing is culturally conditioned; Abraham is trying to explain the figures to non-Egyptians and he tells them that they cannot be understood unless they are viewed through trained Egyptian eyes. There are various levels of symbolic representations, since every symbol necessarily has some point of visual contact with the thing it is supposed to represent, and some of the figures in the facsimiles are accordingly nearer to true pictures than others: "And that you may have a knowledge of this altar, I will refer you to the representation . . ."—here we expect something like a picture, and get one. Likewise, "That you may have an understanding of these gods, I have given you the fashion of them in figures . . ." (Abr. 1:12, 14) refers us to the familiar images by which these particular gods were identified to their worshippers.

But when we are told that Fig. 1 in Facsimile 2 is "signifying the first creation," we are dealing with the purest symbols; and when we learn that Fig. 3 "is made to represent God sitting upon his throne," we can be sure that the artist did not for a moment suppose that God on his throne really looked like that, ibis-head and all. If we doubt it, we are told that Fig. 7, a totally different image, also "represents God sitting on his throne," so that these two cannot possibly be thought of as pictures of anything. Fig. 4 "answers to" whatever is conveyed in another culture by the word "Raukeeyang," yet at the same time it is "also a numerical figure, in Egyptian signifying one thousand," a clear demonstration of the principle that these figures are not supposed to be pictures of anything

but may represent whatever the Egyptians choose to see in them.

To modern eyes it has seemed naive and even comical for Joseph Smith to have Abraham tell a vivid and exciting story and illustrate it with doll-like and lifeless little caricatures of people, making no attempt at aesthetic or emotional appeal. But that was the Egyptian way, as it is the way of Indian glyphs and of ancient oriental art in general. The tableaux on the walls of Egyptian temples, as de Rochemonteix noted long ago, "are not real people: one has the impression of having before his eyes symbolic abstractions rather than human beings."⁴² Economy is the watchword: "almost always in his drawing [the Egyptian] seeks to portray a generalization of an action. . . the narrative element is conspicuously absent."⁴³ There is no need to worry about bad draftsmanship as long as a drawing is adequate to convey its message. Dr. Mercer contemptuously observed that there was nothing whatever about Fig. 2 of Facsimile 1 or Fig. 3 of Facsimile 2, to remind him of Abraham. If there had been, the drawings would not have been authentic; a real portrait of Abraham or the priest would be as far from Abraham's way of doing things as would be a portrait of the angel. The meager, stiff, lifeless figures apparently do not disturb Joseph Smith, who goes right ahead and gives us Abraham's explanation of the things as purely symbolic quantities.

It Is All Ritual: What made it possible and easy to tell Abraham's story in formal and conventional designs is the fact that the scenes presented and the episodes re-

discourse on divine authority, also the theme of the three facsimiles."

counted are *strictly ritual*. This is an extremely important point that must never be lost sight of. These documents are less historical than ritual, though the two naturally go together in Egyptian thinking. Thus it has recently been shown that while certain important battles immortalized in Egyptian literature and art really did take place, still the accounts of them on papyrus and stone are largely ritualized, that is, they describe an ideal battle in which Pharaoh, as God's representative on earth, comports himself in a godlike manner and with a devastating strength and wisdom that belong to the victory motif of the year-rites rather than to the cold facts of history.

The theme of the Book of Abraham is the transmission of priesthood and authority—a subject with which the Egyptians were positively obsessed and which therefore lends itself with special force to Egyptian treatment. The facsimiles illustrate the most significant moments of the patriarch's Egyptian career—his confrontation with Pharaoh as a rival claimant to the supreme authority of God on earth. The battle stories just referred to remind us that there was no such thing as a secular history of the doings of Pharaoh—everything he did, from his morning toilet to victory on the battlefield, was an act of transcendental importance for the human race; his whole life from birth to death was one progressive ritual. Accordingly, the dealings of Abraham with the divine Pharaoh could not be of a wholly temporal or secular nature; everything about them partakes of the nature of ritual, as is made very clear in the Book of Abraham.

Thus in Facsimile 1 we are introduced first to "the Angel of the Lord," then to "Abraham fastened upon an altar" to be offered up "as a sacrifice" to gods to whose idols we are introduced. Abraham is not simply being executed; he is the central figure of an extremely important ritual in which "the idolatrous god of Pharaoh" figures conspicuously, and the competing powers of heaven and hell come into conflict both in their superhuman and their appointed representatives.

Turning to the text of the Book of Abraham, we find the patriarch's whole concern to be with rites and ordinances: the blessings of the fathers, the sacrifice of children to idols, the complicated holding of priestly offices in the mixed cults of Egypt and Asia, local customs of sacrifice: "Now at this time it was the custom . . ." strange gods, strange rites, strange names. After an introduction devoted to briefing the reader on the ritual practices of the heathen, Abraham in verse 12 gets down to cases: He, too, was expected to play the game and provide a victim for the rites. He describes the altar, as if that were very important, and then tells how he was delivered from the knife, receiving at the same time the promise of priesthood for himself. (See Abr. 1:18.) Then he goes into a long explanation of Pharaoh's rival priesthood.


All this shall be duly considered in time, but the thing to note here is that the Book of Abraham, far from being merely a diverting or edifying history, is a discourse on divine authority, which also is the theme of the three facsimiles. The explanations to the three plates

makes it perfectly clear that they are meant as diagrammatic or formulaic aids to an understanding of the subject of priesthood on earth. Awareness of this may help substantially in understanding the details of the papyri, to which we now turn our attention.

(To be continued)

FOOTNOTES

- ¹L. Klebs, in *Aegypt. Ztschr.*, Vol. 52 (1914), p. 19.
- ²W. Samesh, *Daily Life in Ancient Egypt* (New York: McGraw-Hill, 1964), p. 151; J. A. Wilson, in *Journal of Near Eastern Studies*, Vol. 6 (1947), p. 247.
- ³W. Recklinghausen, *op. cit.*, p. 35.
- ⁴W. M. F. Petrie, *Wisdom of the Egyptians* (London: British School of Archaeology, 1940), p. 52.
- ⁵J. Spiegel, in *Mitteilungen des deutschen Inst. in Kairo*, Vol. 9 (1940), p. 157.
- ⁶W. Recklinghausen, p. 35 (for quote); H. Schaefer, in *Aegypt. Ztschr.*, Vol. 48, p. 142.
- ⁷J. Spiegel, *op. cit.*, p. 155; H. Senk, in *Aegypt. Ztschr.*, Vol. 75, pp. 110, 112.
- ⁸W. S. Smith, *A History of Egyptian Sculpture and Painting in the Old Kingdom* (Oxford, 1946), p. xiii.
- ⁹For the quotes, Recklinghausen, p. 36; J. Spiegel, *loc. cit.*, and H. Senk, *Aegypt. Ztschr.*, Vol. 74, p. 126, resp.
- ¹⁰C. C. Edgar, in *Recueil des Travaux*, Vol. 26 (1905), p. 138; Spiegel, *op. cit.*, pp. 168-70.
- ¹¹Spiegel, *op. cit.*, pp. 164f. and Philippe Derchain, *Rites Egyptiens*, Vol. 1, p. 38, resp.
- ¹²Spiegel, p. 173; Smith, *loc. cit.*
- ¹³Derchain, *op. cit.*, Vol. 1, p. 38.
- ¹⁴E. Iversen, *Canon and Proportion in Egyptian Art* (London: Sidgwick & Jackson, 1955), p. 13; C. C. Edgar, *op. cit.*, p. 148.
- ¹⁵See the many charts in *Chron. d'Ég.*, Vol. 7 (1931), pp. 41-53, and E. Lorenzen, *Chronological Studies in Ancient Metrology* (Copenhagen: Nyt Nordisk Forlag, 1966), introduction.
- ¹⁶W. Samesh, *op. cit.*, p. 154; A. Badawy, in *Annales du Service*, Vol. 52 (1952), p. 275.
- ¹⁷Wilson, *op. cit.*, p. 249.
- ¹⁸J. Spiegel, pp. 158f.; C. C. Edgar, p. 146; M. Baud, in *Mémoires de l'Inst. Fr. Archéol. Or.*, Vol. 66 (1935-8), pp. 18f.; H. Balz, in *Mitt. Dt. Inst.*, Vol. 1 (1930), p. 148.
- ¹⁹A. Hermann, in *Mitt. Dt. Inst.*, Vol. 6 (1936), p. 150.
- ²⁰Capart, in *Chroniques d'Égypte*, Vol. 32 (1957), p. 162.
- ²¹Cited by W. Spiegelberg, in *Recueil de Travaux*, Vol. 24 (1903), pp. 185-87.
- ²²K. Piehl, *Inscriptions Hieroglyphiques* (Stockholm: Leipzig, 1886-1903), Vol. 1, p. 10.
- ²³H. Balz, in *Mitt. Dt. Inst.*, Vol. 1 (1930), pp. 146-7; H. Senk, in *Ann. du Serv.*, Vol. 53, p. 290.
- ²⁴Quote from J. A. Wilson, *op. cit.*, p. 249; cf. W. Schenkel, in *Aeg. Ztschr.*, Vol. 88 (1963), pp. 147, 131-147.
- ²⁵A. Badawy, *op. cit.*, pp. 276f. 306f.; H. De Morant, in *Chron. d'Ég.*, Vol. 10, pp. 108f.
- ²⁶In *Aeg. Ztschr.*, Vol. 63, p. 31; cf. N. M. Davies, in *Journal of Egyptian Archaeology*, Vol. 32 (1946), p. 69 (Pl. XIII).
- ²⁷Discussed by G. Maspero, in *Trans. Bibl. Arch. Soc.*, Vol. 5 (1876), pp. 555-562.
- ²⁸M. Baud, *Mem. de l'Inst. Fr.*, Vol. 66, pp. 14f.; von Recklinghausen, *op. cit.*, pp. 30f.
- ²⁹Spiegel, *op. cit.*, p. 160; von Recklinghausen, *op. cit.*, p. 30.
- ³⁰Petrie, *Wisdom of the Egyptians*, p. 53.
- ³¹M. Korostovtsev, in *Bulletin de l'Institut d'Égypte*, Vol. 23 (1947), p. 1-10. On the gesture see esp. H. Mueller, in *Mitt. Dt. Inst.*, Vol. 7 (1937), p. 61.
- ³²De Rochemonteix, in *Recueil de Travaux*, Vol. 6, p. 21.
- ³³Wilson, *op. cit.*, p. 247.



One hundred thirty-eighth Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints

Address delivered at Friday morning session, October 4, 1968

A Citizen Who Loves Justice and Hates Evil Is Better and Stronger Than a

My dear brethren and sisters: As I meet with you this morning, my heart is full of thanksgiving and gratitude to the Lord for his blessings. Never before have I felt more appreciative than I do this morning of the great privilege of meeting with the members of the Church in a general conference in this hallowed building.

I extend to all of you—our special visitors, government and education leaders, stake and ward officers representing 465 stakes and 84 missions of the Church from far and near—my personal greetings and welcome to this 138th Semi-Annual Conference of the Church, and pray that the Spirit of the Lord will be with us throughout all the sessions.

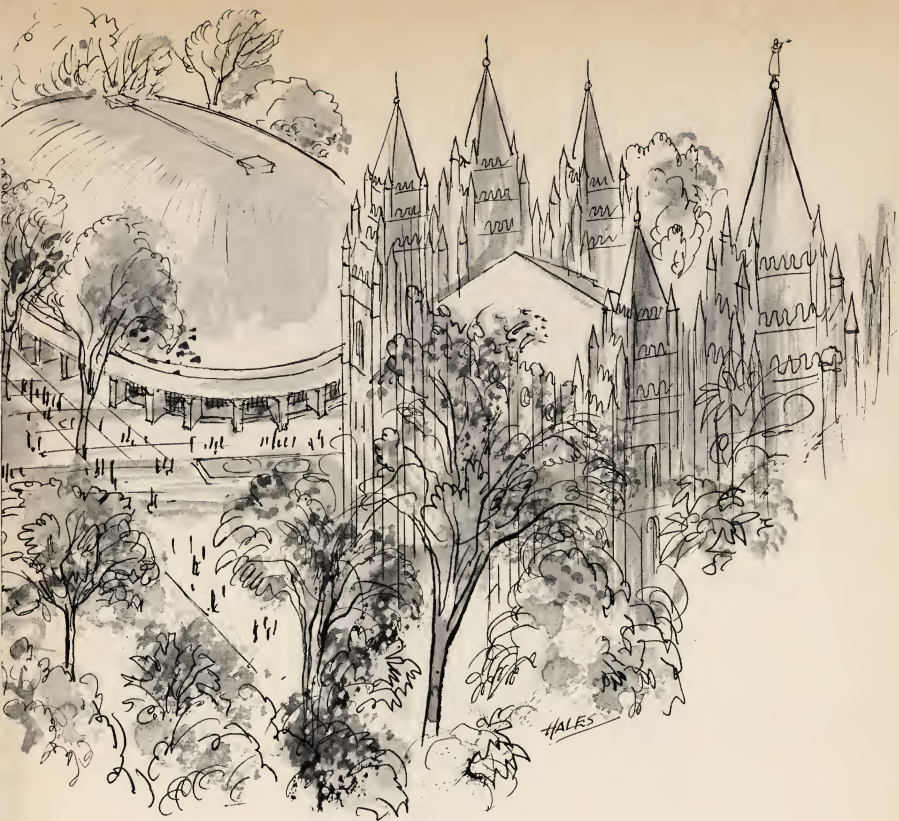
As the years come and go, I experience an ever-increasing wonderment for life itself, and a deep sense of appreciation for the opportunities and blessings it affords.

My thoughts turn with grateful appreciation to the blessings that I have enjoyed. I am grateful for the wise, careful guardianship and training of noble parents. Guardianship and training—two qualities of parenthood wisely and discreetly applied during the extremely active, impressionable days of youth, a guardianship that kept me from turning to paths that would have ended in an entirely different kind of life. Every year increases my appreciation and love for an ever-watchful, precious mother, and a noble father.

I am grateful for nine brothers and sisters (three of whom are still with us), who made up a home environment—now a cherished memory—which, as an influence in character building, was second only to the ever-kind and discreet parental family guidance.

I am grateful for the sacrifices made by our parents to permit us children to enter the field of education. Through that opportunity I met my life's companion, who has ever been an inspiration: the mother and wise guardian of our seven children and the heart and center of a second lovely home.

I am grateful for the opportunity the Church and my parents gave me to enter the mission field, an experience



Battleship

President David O. McKay (Read by his son Robert R. McKay)

that changed the entire course of my life.

I am grateful to my friends. He is truly blessed who has experienced the peace and richness of soul that spring from true and loyal friendship. I love my friends and true associates as one of the most priceless possessions of life.

I am grateful for citizenship in this great land, where the Constitution guarantees freedom. I denounce any ideology, any attempt of man or organization to change the fundamental principles of this great American republic.

I am grateful that The Church of Jesus Christ of Latter-day Saints believes with the Prophet Lehi that America is a "land of promise, a land choice

above all other lands," a land of liberty unto those who keep the commandments of God. I love the Stars and Stripes and the American way of life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the founding fathers of our nation be preserved and perpetuated.

I was thrilled that a long-cherished dream was fulfilled when, on September 17, 1968, we dedicated a 100-foot-tall flagpole on Temple Square and hoisted the Stars and Stripes along with our state flag on that sacred spot. At the same time panels engraved with scriptural references regarding the sacredness of the Constitution of the

United States, the free agency of man, and law and order were also dedicated.

I am grateful most of all for the gospel, the true philosophy of a happy life, which sanctifies and makes operative all other blessings.

I am grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude, I acknowledge his nearness and his goodness.

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the members who contribute their time and their means to the Church. There is a general response on the part of the members of the Church everywhere. The faithful-

ness of the members of the Church in the payment of their tithes and offerings, as well as the financial support given to the Church building program and to the welfare organization, is a source of great joy to me.

I love life! I think it is a joy to be alive in this age. Every morning as I view from my windows the mountains to the east, and greet the sun as it ushers in these unexcelled autumn days, or even watch the storm clouds as they roll over our skies laden with life-giving moisture, I feel the joy and privilege of life and appreciate God's goodness.

I appreciate and realize the accomplishments, to a certain degree, of this wonderful nuclear age in which we live. Scientific discoveries of today stagger the imagination. Nearly every day we read of almost unbelievable accomplishments. This marvelous age has only now begun, and the youth of today, and many of us, will yet see exciting developments unfold as research continues. It is our prayer that the potential for good of these discoveries will far outweigh their potential for destruction.

Yes, it is a glorious age in which we live, and I have faith in the law-abiding and industrious people of this country, as well as throughout the world, and I trust that only good will be realized from the material strides being made.

However, no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities. As we read and learn of conditions that are developing among the people, we must admit there are real causes for apprehension and alertness. As we note the increase in crime and the disrespect for law and order, we are naturally shocked and alarmed. Just recently J. Edgar Hoover reported that:

"We have on the loose in our country today a predatory monster called Crime. It is growing in size and violence. Its far-reaching forages threaten every city and hamlet in the Nation, and it strikes fear in the hearts and minds of the law-abiding public. It is ripping away the very fiber of our society and our system of government.

"... One appalling aspect is the fact that many people in positions of responsibility continue to deny this truth. They prefer to close their eyes and hope that crime, if ignored, will go away. This wistful approach is doomed to failure.

"... Concerted efforts have been made to minimize the seriousness of the crime problem and to explain away the shocking truths behind crime statistics. It is suggested that our population increase is responsible for a corresponding rise in the rate of crime,

and that extensive population growth of the crime-prone young age groups has not been taken into account in crime figures. Under close examination, as has been shown before, these arguments do not measure up.

"For instance, our population increased approximately 10 percent from 1960 throughout 1967. During that period, the volume of serious crimes rose 88 percent. Thus, crime outpaced the population growth by almost 9 to 1. The young age group population, 10 to 17 years, climbed 22 percent from 1960 through 1967. Arrests of persons in this category for all criminal acts increased 72 percent during the same period. . . .

"The answer to our Nation's crime problem will be found in direct, positive action—not by waiting and hoping the problem will go away. A good beginning would be to let the guilty criminal know that when he is arrested, he will be promptly prosecuted and substantially punished for his misdeeds. A good time to begin would be now." (*FBI Law Enforcement Bulletin*, June 1, 1968.)

We cannot, we must not, be insensitive to the evil forces around us, and especially the communistic conspiracy, the avowed object of which is to destroy faith in God, to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying, our constitutional form of government, and to weaken and subvert the ideals of our younger generation. When acts and schemes are manifestly contrary to the revealed word of the Lord, I feel, as do my associates, justified in warning our people against them.

It is appalling and shocking to learn that an estimated six million Americans suffer from alcoholism. The Public Health Service ranks alcoholism as the fourth major public health problem in the United States. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us. Just recently I read a report by a leading columnist who said that the American consumers spend three times as much for beer, wine, and hard liquor each year as they spend to send their children to private colleges; that they spend nearly four times as much for cigarettes, cigars, and other tobacco products as they spend each year for health insurance; and spend far more each year on personal care—hairdos, haircuts, cosmetics, etc.—than on all religious and welfare activities. (Sylvia Porter, *Deseret News*, August 20, 1968, p. C-2.)

One of the great influences upon my youth was the memorizing of that important saying: "My spirit will not

dwell in an unclean tabernacle." I recall other warnings. One came to me as a boy. I sat on a spring seat by the side of my father as we drove into Ogden. Just before we reached the bridge across the Ogden River, a man came out of a saloon on the north bank of the river. I recognized him. I liked him because I had seen him on the stage. But on that occasion he was under the influence of liquor and had been, I suppose, for several days.

When he saw us, he broke down and cried and asked Father for 50 cents so that he could go back into the saloon for another drink. As we drove across the bridge my father said, "David, that man whom you just saw in that drunken state used to go with me to visit the members of the ward in their homes as a representative of the priesthood." That was all my father said to me about the incident, but it was a very vivid warning to me about the effects of dissipation that I have never forgotten.

A little later, one of our teachers gave us a story to read about a group of young people sailing down the river toward Niagara Falls. I cannot give you the author, nor the title of this old schoolbook, but I can give you the memory of that lesson that has stayed with me all my life about those young folks who were drinking and carousing and having a good time in the boat sailing down that river.

A man on the shore, realizing the dangers that lay ahead, cried out to them, "Young men, ahoy! The rapids are below you!"

But they ignored his warning, and defied him, saying, "We are all right!" And they continued on their way, laughing and carousing.

As they got closer, the man cried out again to them, "Ahoy, there! The rapids are below you!"

But they heeded not his warning call until suddenly they realized they were in the midst of the rapids. With all the power at their command, they failed to turn their boat upstream, and "So," said the man who had tried to warn them, "shrieking and cursing, over the rapids they went!"

Well, it is a very impressive picture, and as I said, the lesson left an indelible impression upon me.

One man, writing a weekly column in a newspaper, had this warning about the youth of today:

"Never has youth been face to face with more breathtaking opportunities and more deadly influences. Never before has character been so decisive a factor in the survival of the young. Nowadays, a 12-year-old child must be possessed of a strong character in order not to get irrevocably blemished and flawed.

"The road from boyhood to manhood has become sieve-like: those without the right size of character slip into pitfalls and traps. The rate of failure in the present young generation will be astronomical. The supposedly most sheltered generation is actually the most exposed.

"The society of the young is at present almost as subject to the laws of sheer survival as any animal society. In the Bay Area you can see the young beset and preyed upon by vultures, wolves, and parasites: dope peddlers, . . . lechers, perverts, thugs, cult mongers and ideological seducers. Everywhere you look you can see human beings rot before they ripen." (Eric Hoffer, *Salt Lake Tribune*, June 16, 1968, p. A-7.)

It is one thing to stand on the shore and cry: "Young men, ahoy! There is danger ahead!" It is another thing to row into the stream and, if possible, get into the boat with the young men, and by companionship, by persuasion, and by legitimate force, when necessary, turn the boat from the rapids. Too many of us stand on the shore and cry: "Young men, ahoy! There is danger ahead!" Let us get into their lives; let us touch their personalities by our personality, and let them feel that there is something real in this religion, that it is the greatest thing in life, that nothing else can make them so happy and satisfied as the true religious life.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better and stronger than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right, and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

We have confidence in the majority of the young people, but no matter

how firm our confidence in them is, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, and the perpetuity of our democratic form of government, we must apply the proper remedies and, if possible, remove the causes of crime.

Another important cause for the increase in delinquency is a letdown in home ideals. A married woman who refuses to assume the responsibilities of motherhood or who, having children, neglects them for pleasure or social prestige is recreant to the highest calling and privilege of womanhood. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence toward the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

The home is the best place in the world to teach the highest ideal in the social and political life of man, namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another. The great need in the American home today is more religion. Parents should make it obvious, both by their actions and their conversations, that they are seriously interested in the fruits of true religion. Next to the home, the Church should be a dominant force in safeguarding our youth.

There is a potent power in life that

will solve our problems, and that potent power is religion. Spiritual development and moral integrity are fundamental in the lives of all who would build a community that will contribute to the safety and advancement of our republic or of any other nation. President Calvin Coolidge truly said: "The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions or they will not come at all.

"Peace, justice, humanity, charity—these cannot be legislated into being."

The principles of the gospel are the surest and safest guide to mortal man. Christ is the light to humanity. In that light, man sees his way clearly. When this light is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

I say to the youth of this Church, and to all people everywhere: God exists. He is near. Have faith in him; seek him diligently, and he will reward your efforts. Submit yourselves to him and to his environment, that you may have that testimony that comes from within. Such is your privilege. Such a feeling and testimony you may obtain if you but seek him diligently. Live clean, upright lives, and devote yourselves not to self but to the life and happiness of others.

That you may gain that testimony, which I now bear to you, I pray in the name of Jesus Christ. Amen.

Address delivered at Saturday morning session, October 5, 1968

"If Ye Love Me, Keep My Commandments"

President N. Eldon Tanner

Second Counselor in the First Presidency

At the call of our leader, President David O. McKay, I am privileged this morning to address you who are assembled here in this historic Tabernacle, and also the vast radio and television audience. I do so in all humility

and with a prayer in my heart that what I might say will be in harmony with the teachings of our Lord and Savior, Jesus Christ.

We who will occupy this position during this conference have the re-

sponsibility to do as Paul charged Timothy:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

"This know also, that in the last days perilous times shall come." (2 Tim. 3:1.)

The last days are here and now, and Paul's prophecy is being fulfilled before our very eyes. Men are refusing sound doctrine, and after their own lusts they are turning their ears from the truth and are listening to those who preach to their own liking. As a result, we are suffering many tribulations throughout the world. We have reached a time in our history which I believe is the most crucial mankind has ever had to face.

Thinking, serious-minded people in

rect these conditions with which none of us are content or happy?

As I was contemplating these matters, I continued to search the scriptures for an answer. As we all know, the Holy Writ is replete with exhortations, warnings, and prophecies pertaining to the welfare of mankind and conditions in the latter days, or the days in which we now live.

We find the world divided into two great opposing camps. One is made up of individuals and nations whose philosophy of life is fully materialistic, who not only reject, but aggressively repudiate, the true Christian way of life.

In the other camp are those who still retain a nominal recognition of spiritual and moral values. These comprise what we call our Christian civilization. One of the greatest tragedies of this generation, however, is that so much of our so-called Christian civilization does no more than profess Christianity, and, in fact, many today do not even profess.

The only clear and sure solution to our problems is to make our professed Christianity real, to make it personal, apply it in our lives, accept Jesus Christ as the Son of God, and as the real living Savior of mankind, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Jesus Christ not only gave his life for us, but he has also given us clearly the plan of life and of salvation, and he has assured us that to gain eternal life we must live by sound doctrine, which is the word of the Lord, spoken either by God or Jesus Christ or by the prophets of God. This doctrine answers clearly and definitely such vital questions as:

Who are we?

Where did we come from?

Why are we here?

Is there life after death?

Is there a living, personal God?

What is our relationship to God, the Eternal Father?

Is Jesus Christ, the Savior of the world, the Son of God?

What must we do to gain exaltation and enjoy eternal life?

For answers to these questions, let us turn to and consider the words of the Lord and of the prophets, both ancient and modern.

While we were all in the spirit world with God the Father, his Only Begotten Son, then with him in the spirit, said:

"We will go down . . . and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

How uplifting and dignifying it is to know that we are truly the spirit children of God, made in his image; that he and Jesus Christ are personal gods, that they are interested in us, and that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus Christ is the Son of God, as stated in ancient and modern scripture. On different occasions God introduced him to men on the earth in these words: "This is my Beloved Son. Hear Him!" (See Matt. 3:17; 3 Ne. 11:7; Joseph Smith 2:17.)

Jesus taught that as the spirit children of the Father, with that spark of divinity in us, we can become like him by keeping his commandments. He also said: "Search the scriptures . . . which testify of me." (John 5:39.) And Paul told the Romans: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.)

Then again we have the words of Jesus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

In answer to the question, "If I die shall I live again?" Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.) He gave his life and was resurrected that man might not remain forever in the grave.

He also assured the multitude: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

Regarding his resurrection, we have also the testimony of Paul, who was once a persecutor of the Saints, and denier of Christ, that the apostles and he himself and hundreds of others had seen Christ after he rose "the third day according to the scriptures." (1 Cor. 15:4.)

How fortunate is the person who looks forward to the resurrection as an important step in eternal progression and prepares now to meet God!

As I attended the funeral of our loyal and devoted colleague and faithful servant of the Lord, William J. Critchlow, Jr., I was greatly impressed



all fields of endeavor agree that present circumstances cannot continue very much longer without precipitating one of the most serious crises man has ever known.

As we consider these disturbing conditions in a world of turmoil, I am sure we are asking the simple questions: Why is there so much strife and hate in the world between nations, within nations, within states, in universities, and even in groups of local communities, and with this unrest, distrust, and strife extending even into the home? Why is it so universal? What can and should be done to cor-

by the serenity of his wife, his children, and even his grandchildren. They had been taught and they believed in a literal resurrection, and they knew they would be reunited as a family. I tried to compare their feelings with those who do not have such faith, who will not accept sound doctrine, but who search in vain for hope. I humbly prayed to my Heavenly Father that I would be able to touch the hearts of some and help them to appreciate and understand what great joy and satisfaction and assurance faith in the resurrection gives.

With all the irrefutable testimonies of the prophets regarding the gospel truths, why is it so difficult for man to accept and endure sound doctrine, which is so important to all of us? Some of the reasons are evident.

First, Satan's influence on mankind. In the spirit world, even before the world was, Satan rebelled because his plan was rejected, and God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him . . . I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Satan then determined to do all in his power to defeat the work of righteousness, and thus he goes up and down, to and fro, in the earth, seeking to destroy the souls of men. He does so by deceit and flattery, and by his emissaries who teach false doctrine to all who will listen; and it seems that they are meeting with great success.

Communists, anti-Christians, and the promoters of the God-is-dead theory, as well as the skeptics and some who style themselves as religious leaders, are actively engaged in teaching false doctrine and in using every hostile means to break down and destroy a belief in God and in the scriptures, thereby fulfilling the prophecy of Jesus Christ when he said:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

Also, many, as they become learned in the worldly things such as science and philosophy, become self-sufficient and are prepared to lean upon their own understanding, even to the point where they think they are independent of God; and because of their worldly learning they feel that if they cannot prove physically, mathematically, or scientifically that God lives, they can and should feel free to question and even to deny God and Jesus Christ.

Then many of our professors begin to teach perverse things, to lead away disciples after them; and our youth whom we send to them for learning accept them as authority, and many are caused to lose their faith in God.

A graduate student who had just received his doctor of philosophy degree was telling me of some of the attacks that are made on Christianity, or a belief in God, and how difficult it is to stand up against them, particularly for those who have not been taught the gospel in their homes and who have not gained a testimony of its truthfulness. He said that one professor taunted him with this statement: "Surely you don't believe in that archaic stuff you find in the Bible and in your Book of Mormon," and then spent some time with him trying to turn him away from the truth.

I cannot understand a scientist or pseudo-intellectual, or anyone who should be searching for the truth, having the temerity to place himself as authority in religion to the point that he would challenge, let alone deny, the teachings of God the Eternal Father, the Creator of the world, and of his Son Jesus Christ because he cannot prove it scientifically.

How much wiser and better it is for man to accept the simple truths of the gospel and to accept as authority God, the Creator of the world, and his Son Jesus Christ, and to accept by faith those things which he cannot disprove and for which he cannot give a better explanation. He must be prepared to acknowledge that there are certain things—many, many things—that he cannot understand.

How can we deny or even disbelieve God when we cannot understand even the simplest things around us—how the leaf functions, what electricity is, what our emotions are, when the spirit enters the body, and what happens to it when it leaves? How can we say that because we do not understand the resurrection, there is not or cannot be a resurrection?

We are admonished to "trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.) And we are warned: "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 52:1.)

How can man believe and know that he can travel in man-made space ships around the earth at thousands and thousands of miles an hour, communicate with man here upon the earth, and be directed in his course, with the knowledge that if he keeps in tune with home base he will be guided back to a safe landing; and that mere man can also construct implements such as the *Surveyor*, which he has sent to the moon, with which he has communi-

"... why is it so difficult for man to accept and endure sound doctrine?"

cated in directing its activities, and from which he has received reports—and still say that it is impossible for God, the Creator of the world, to communicate with man, his own creation, who is traveling through space on a space ship created by God and known as the earth, and that by keeping in touch with home base he can be assured of a safe return when he has completed his tour here upon the earth?

In order to return to our Father in heaven, it is most important that we and our children know and understand and apply the teachings of Jesus Christ in our lives. In order to understand, we must be taught. The question is: Where and how are we to be taught? The gospel or the spiritual side of life is not permitted to be taught in the schools. In fact, in so many of our schools, and particularly in the universities, as pointed out before, a belief in God and the teachings of Jesus Christ are derided.

It is the general attitude of people that the teaching of the gospel should be left to the churches, but only a small percentage of either the parents or the children attend church, where they could be taught. And to even that small minority who do attend, many of the churches are failing to teach sound, unadulterated doctrine as given to us by the Savior and the prophets through whom the Lord speaks.

How many churches today teach that God is a personage? And that we were made in his image, as he said we were? Do we realize how difficult it is to have faith in and love a God who has neither body, parts, nor passions, as so many of the sects are teaching today? In any event, as the Lord has said, the truths of the gospel, which are the most important things in our lives, need to be taught in our homes. These are his words:

"And again, inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, . . . the sin be upon the heads of the parents.

"And they shall also teach their

children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

To assist the parents in their duty, the Lord speaks through his prophets. Even in these latter days the revelation known as the Word of Wisdom has been given to the world through the Prophet Joseph Smith. It advises, among other things, against the use of tobacco and strong drink, and with it is given a promise.

If we would just remember to keep this Word of Wisdom, there would be no drunken drivers causing thousands and thousands of accidents and deaths on the highways; there would be much less poverty, fewer broken homes, no alcoholics, and no crimes committed because of the influence of alcohol. No one would be suffering from or dying with lung cancer and other diseases caused by the use of tobacco. In this revelation we also have this promise:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89: 18-21.)

Parents, we must not become so engrossed with worldly matters that we fail to teach our children the doctrines of salvation, both by example and by precept. We must teach them a belief in God, that his Son Jesus Christ is the Savior of the world, who gave his life that we might be resurrected.

How many families today meet in family prayer, or teach their children to pray privately to a personal God who will hear and answer their prayers, or teach them the importance of loving their fellowmen?

What a great world this would be to live in if all parents would hold a weekly family home evening and would teach their children the word of the Lord.

Just accepting and living what he called the "great commandment in the law" would create a heaven on earth wherein all could dwell in peace and happiness. He said:

"Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Then he said: "If ye love me, keep my commandments." (John 14:15.)

If we loved our fellowmen, we would not steal, we would not kill, we would not commit adultery, we would not bear false witness or do any of those things which would be detrimental to our neighbor.

Blessed is the person who can truthfully say that he believes in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost; that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel; and that he is prepared to repent and be baptized for the remission of his sins and then accept and live the teachings of Jesus Christ.

I bear testimony that these things are true, in the name of Jesus Christ. Amen.

Address delivered at Sunday morning session, October 6, 1968

The Kingdom of God Is Eternal

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

I am very grateful for the opportunity of meeting with you, my good brethren and sisters, in this session of the conference and, in fact, all of the sessions of the conference.

I rejoice exceedingly in the truth. I thank the Lord every day of my life for his mercy and kindness and loving care and protection that have been extended to all his people, and for the many manifestations of his mercy and blessings unto us throughout all the length and breadth of the land, and through all the years since the organization of the Church, on the sixth day of April 1830.

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God and to honor him in their lives and with the first fruits of all their substance and increase.

I desire to say that "Mormonism," as it is called (and I place the word in quotation marks), is still, as always, nothing more nor less than the power of God unto salvation, unto every soul that will receive it honestly and will obey it. I say to you, that all Latter-day Saints, wherever you find them, provided they are true to their name, their calling, and their understanding of the gospel, are people who stand for truth, honor, virtue, purity of life, honesty in business and in religion; people who stand for God and his righteousness, his truth, his work in the earth, and for the salvation of the children of men.

We have been laboring all these years in the Church to bring men to a knowledge of the gospel of Jesus Christ, to bring them to repentance and obedience to the requirements of divine law. We have been striving to save men from error and persuade them to

turn away from evil and learn to do good.

The gospel of Jesus Christ is the power of God unto salvation, and it is absolutely necessary for every man and woman in the Church to work righteously, to observe the laws of God, and to keep the commandments that he has given, in order that they may avail themselves of the power of God unto salvation in this life; and the upright, covenanted people of the Church should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ and that there is a people preparing for his coming in power and glory.

We carry to the world the olive branch of peace. We present to the world the law of the Lord, the truth, as it has been revealed in the latter days for the redemption of the dead and for the salvation of the living. We bear no malice nor ill will toward the

children of men. The spirit of forgiveness pervades the hearts of the Saints, and they do not cherish a desire for or feeling of revenge toward their enemies. They say in their hearts, let the Lord judge between us and our enemies; as for us, we forgive them, and we bear no malice toward any. While it may be said, and it is in a measure true, that we are but a handful in comparison with our fellowmen in the world, yet we may be compared with the leaven of which the Savior spoke, which will eventually leaven the whole world. Men must set aside their prejudices, personal desires, wishes, and preferences, and pay deference to the great cause of truth that is spreading abroad in the world.

The spirit of the gospel leads men to righteousness, to love their fellowmen, and to labor for their salvation and exaltation; it inspires them to do good and not evil, to avoid even the appearance of sin; and the aim and purpose of this work is the eternal happiness of man, both in this life and in the life to come.

The fruits of the Spirit of God—the fruits of true religion—are peace, love, virtue, honesty, integrity, and fidelity to every principle known in the law of the Lord. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great differences between “Mormonism,” so called, and the theology of the world. If we will bow to the gospel’s mandates and adopt its principles in our lives, it will make us sons and daughters of God, worthy eventually to dwell in the presence of the Almighty in the heavens.

The kingdom of God and the work of the Lord will spread more and more; it will progress more rapidly in the world in the future than it has done in the past. The Lord has said it, and the Spirit beareth record; and I bear testimony to this, for I do know that it is true. The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by his own power and by his own word, never more to be destroyed, but to continue until the purposes of the Almighty shall be accomplished—every principle that has been spoken of by the prophets since the world began. It is God’s work, which he himself, by his own wisdom and not by the wisdom of man, has restored to the earth in the latter days. He has established it upon principles of truth and righteousness, of purity of life, that it can no more be thrown down or left to another people, so long as the majority of the Church will abide in their covenants with the Lord and keep themselves

pure and unspotted from the world. No people can ever prosper and flourish very long unless they abide in divine truth. The truth is mighty, and it will prevail.

I want to say to you that there never was a time since the organization of the Church when a man led the Church. It was not so in the days of Joseph Smith nor Brigham Young; it has not been so since. It is the Lord’s work, and do not forget that it is the Almighty who is going to do this work, and not man. No man shall have the honor of doing it, nor has any man ever had the power to do it of himself. If it had been the work of man, we would have been like the rest of the world, and it would not have been true of us that God has chosen us out of the world. But God has chosen us out of the world; therefore, we are not of it. Now, don’t you forget it, my brothers and sisters and friends, and when you go home, if you have not been in the habit of doing so, or if you have neglected your duty, carry this injunction with you. Go into your secret chambers, go into your prayer rooms, and there by yourselves, or with your family gathered around you, bow your knees before the Lord in praise and in thanksgiving to him for his merciful providence that has been over you and over all his people from the inception of this work down to the present.

Remember that it is the gift of God to man, that it is his power and his guiding influence that have accomplished what we see has been accomplished. It has not been done by the wisdom of men. They are instruments in the Lord’s hands in accomplishing his purposes, and we should not deny that they are such; we should honor them. But when we undertake to give them the honor for accomplishing this work, and take the honor from the Lord, who qualified the men to do the work, we are doing injustice to our Heavenly Father. He will cut his work short in righteousness and will hasten his purposes in his own time. It is only necessary to try with our might to keep pace with the onward progress of the work of the Lord; then he will preserve and protect us and will prepare the way before us.

I feel grateful to my Heavenly Father that I have been permitted to live in this generation and have been permitted to become acquainted somewhat with the principles of the gospel. I am thankful that I have had the privilege of having a testimony of its truth, and that I am permitted to stand here and elsewhere to bear my testimony to the truth that the gospel has been restored to man.

I have traveled among the nations preaching the gospel and have seen

“...peace is not likely soon to be established on the earth.”

something of the conditions of the world; and I am aware that the gospel, as revealed in the Bible, cannot be found in modern Christianity. The ordinances of the gospel are not administered in any church except The Church of Jesus Christ of Latter-day Saints.

The world will not listen to the testimony of men who tell them that the Lord lives and that he is able to reveal his will to man today. Those of the world cannot advance nor learn the ways of the Lord nor walk in his paths because they do not have the gift of the Holy Ghost. This was the path pointed out by Peter and the apostles when the Spirit of the Lord rested upon them with great power to the convincing of the hearts of the people who cried out, “Men and brethren, what shall we do?” Peter said unto them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:37-38.) This was the counsel given them, and inasmuch as they obeyed it, they were entitled to the testimony of the Holy Spirit, which would bring peace and happiness, reveal to them their duties, and enable them to understand their relationship to the Lord.

If we look at the conditions of the world today, we must come to the conclusion that peace is not likely soon to be established on the earth. There is nothing among the nations that tends to peace. The Lord Almighty is the Creator of the earth; he is the Father of all our spirits. He has the right to dictate what we should do, and it is our duty to obey, and to walk according to his requirements.

The gospel has been restored to the earth, and the priesthood again established, and both are enjoyed by this people. The world cannot understand this, and they behold it with wonder. We know that Jesus Christ lives. We know that he is our Savior and Redeemer. We have a testimony of this, independent of any written books, and we testify of these things to the world. We are engaged in the great latter-day work of preaching the gospel to the nations; it is a great and glorious work. We believe it is right to love God with all our hearts, and to love our neighbors as ourselves.

These are among the principles of the gospel, and these principles have been taught to us from the commencement of our membership in this Church. The gospel of Jesus Christ is the perfect law of liberty; it will lead man to the highest state of glory and exalt him in the presence of our Heavenly Father if he is willing to listen to the counsels of those whom the Lord has appointed to guide them.

We ask no odds of any man. We hear a fearless testimony that these things are true. We know that the one in whom we trust is God, for it has been revealed to us. We are not in the dark; neither have we obtained our knowledge from any man or collection of men, but through the revelations of Jesus Christ.

There is no harm in forsaking the follies and evils of the world and bowing in humility before the Lord, asking

for his Spirit, and in obedience to the words of the Savior, being baptized for the remission of sins and having hands laid upon you for the gift of the Holy Ghost, that you may have a witness for yourselves of the truth of the words we speak to you. Do this humbly and honestly, and as sure as the Lord lives, I promise you that you will receive the testimony of this work for yourselves and will know it as all the Latter-day Saints should know it. This is the promise. It is sure and steadfast, and there are many in this congregation who can bear testimony that they have realized the fulfillment of these promises in this day.

This testimony comes from God; it convinces all to whom it is given in spite of themselves, and it is worth more to men than any sign or gift, because it gives peace, happiness, and contentment to the soul. It assures me

that God lives; and if I am faithful, I shall obtain the blessings of the celestial kingdom. The earth will become purified and made a fit abode for heavenly beings and for the Lord our God to come and dwell upon, which he will do during the millennium. The gospel is salvation, and without it there is nothing worth having. This is what we are after. The reason that we are here is that we may overcome every folly and prepare ourselves for eternal life in the future.

Let us be faithful and humble. Let us live the religion of Jesus Christ, put away the weaknesses of the flesh, and cleave to the Lord and his truth with undivided hearts, with full determination to fight the good fight of faith, and continue steadfast to the end. That God may grant us power to so do is my prayer, in the name of Jesus Christ. Amen.

Address delivered at Sunday morning session, October 6, 1968

The Destiny of America

President Alvin R. Dyer

Of the First Presidency

My brothers and sisters and friends of our vast television audience, I occupy this position this morning by assignment from our beloved leader, President David O. McKay. We are so grateful he is present with us this morning, and I bear record that he is a prophet of God.

My talk this morning concerns the destiny of America, which directly and indirectly affects all of mankind.

Since the founding of this country, political leaders have spoken of the greatness of America and of its place in the world as the cradle of freedom and democracy, with a destiny to disseminate these principles throughout the world.

We have witnessed America's attempt at this by various methods, but she is learning by hard and costly experience that freedom cannot be *taken or given* to any people, nor can it be bought. America of today will need to learn the lesson, as did our Founding Fathers, that freedom must be *sought* after with courage and sacrifice, and that she cannot maintain it at home or convey it unto others, unless this type of pursuit is involved.

As to the destiny of America, politically speaking, I am not prepared to

say, but I do know that long before the ships of Columbus touched the shores of the New World, long before our independence and our Founding Fathers established a new nation, events had long since transpired to give unto this land, which we now call America, its committed purpose and destiny.

I have a firm conviction that the true destiny of America is *religious*, not political; it is *spiritual*, not physical.

Much has been said by many of the purpose of its founding. The Prophet Joseph Smith himself declared its constitution to be heavenly inspired, and because of this we earnestly pray for its purposeful continuity. But noble and great as are the political phases of its establishment, its real significance lies in its spiritual purpose, for which it was truly founded. I have chosen two of these spiritual and therefore God-purposed reasons for reference:

First: America was founded to fulfill a covenant that God made with the patriarchal ancestors of the house of Israel. The Lord, speaking unto a remnant of this house who had inhabited this land, had this to say:

"For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the

power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (3 Ne. 21:4.)

Second: America and its constitution were founded to preserve unto mankind the God-given right of moral agency. I quote from a revelation given to the Prophet Joseph Smith on this subject:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the *moral agency* which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another,

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and re-

deemed the land by the shedding of blood." (D&C 101:77-80, *Italics added.*)

The people whom Columbus found were the ebbing remnants of those who came to this land by heavenly direction and in fulfillment of the covenants which God had enacted long before their migrations and occupancy of the land, which the Lord announced to them as a land of promise and inheritance.

According to the Book of Mormon, the Jaredites began their migration to this land at the time when the great tower of Babel was under construction. This occurred in about the year 2200 B.C. At this time the language of the people was confused. This tower has been identified in our modern time at a place called Hillah in modern Iraq, southwest of the city of Baghdad, on the east bank of the Euphrates River. Here is found a ruin known as Birs Nimrud, standing like a watchtower on a vast plain. Inscriptions on the pyramid-shaped ruins were found by Professor Rawlinson to bear the name of "The Temple of the Seven Planets." This ruin is supposed to be what is left of the Tower of Babel.

In the course of the travels of the Jaredites, first northward into the valley of Nimrod and then, after crossing many lakes and rivers, eventually reaching the great sea which separated the continents, they established a community named Moriancumer after their great leader, the brother of Jared. (See Eth. 2:1-6, 13.)

We learn that the Lord gave instructions to the brother of Jared for the building of submersible barges that would enable his colony to cross the great waters to a land of promise, concerning which Mahonri-Moriancumer wrote:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; therefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God." (Eth. 2:9-10.)

About 1,600 years later, or 600 B.C., a prophet by the name of Lehi with his family left doomed Jerusalem, as the Lord had directed him. Lehi and his colony, as with the Jaredites many centuries before, were to be led to the promised land. Speaking unto Nephi, the son of Lehi, while they were yet in the wilderness prior to their embarkation, the Lord said:

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." (1 Ne. 2:20.)

Eventually, after much tribulation and a perilous journey over the great waters in a ship built as directed by the Lord, Lehi and his colony, somewhat enlarged since their departure from Jerusalem, reached the promised land, probably in the year of 589 B.C.

Later, Nephi made this declaration: "But," said he, "notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance



of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord." (2 Ne. 1:5.)

While the Reformation and the surge for freedom were gaining momentum in Europe and England, events were transpiring that led to the rediscovery of the land of America, for God touched the heart of a mariner by the name of Christopher Columbus, who eventually pioneered a passage-way to the promised land in 1492. But neither Columbus, the Nephites, nor the Jaredites were its original discoverers, nor did they establish the purpose of America's destiny. This had already been established in the infancy of earth's habitation. In these migrations

"God touched the heart of a mariner named Christopher Columbus."

they were but directed to the land of man's beginning upon the earth.

We have learned that following his earth-life ministry among the Jews, visiting the sheep of another fold here in the land of America and establishing his Church among the people, the resurrected Christ tells of the founding of America and the coming forth again of his gospel unto the remnant of the seed of those then occupying this land, and unto all of the children of God. This was to follow a period of spiritual darkness upon the earth. In this declaration the Lord tells of the sacred destiny of the great land of America, and I quote the words of the Savior:

"And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion." (3 Ne. 21:1.)

The Lord in the following declaration designates the land of America as the land of inheritances unto those who are of the house of Israel, who shall be gathered from throughout the earth, for, said he:

"And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

"And the Father hath commanded me that I should give unto you this land, for your inheritance.

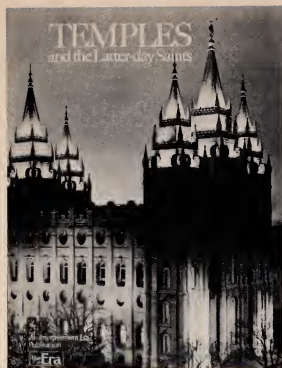
"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (3 Ne. 20:13-14, 22.)

To speak of America, both north and south, as "the choice land," "a land consecrated," we will need to go back to the beginning for an understanding.

From the writings of the prophet Moses, dealing with the placement of man upon the earth, this statement is made:

"And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed." (Moses 3:8.)

Then, as it was not good for man



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“...the location of the
Garden of Eden was
made known to the
Prophet.”

to be alone, a helpmeet, or a woman,
was placed beside him, that both man
and woman together could occupy the
garden thus planted.

As to what and where the Garden
of Eden was, it is well to call to mind
that in the process of the creation, dur-
ing the third period, all waters were
gathered in one place, and the dry land
was in one place. The land was called
earth and the waters sea.

The dry land, or earth, is also given
another name, that of Eden, and it
was eastward in Eden or eastward on
the dry land that the garden of our
first earth-life parents was placed.

In the course of time from the crea-
tion, in the days of Peleg, or about
the year 2200 B.C., just prior to the
confusion of the languages, the single
continent of land that had continued
from creation was now known to pro-
duce the hemispheres as we now know them.
But notwithstanding this, the geo-
graphic location of the Garden of Eden
was made known to the Prophet Joseph
Smith by revelation as here in the land
of America, in Jackson County, Mis-
souri, with Independence as the center
place.

When Adam and Eve were cast out
of the Garden, they traveled in a
northerly direction less than 100 miles
to settle in a place that we now have
come to know by the revealed word
of God as Adam-ondi-Ahman. (See
D&C 116.) Here is where mortal fam-
ily life began, as Adam and Eve begat
sons and daughters, all of this here in
the land of America.

Adam and Eve, shut out from the
presence of God, settled in the place
of their earthly abode and called upon
God. They were instructed to offer the
firstlings of their flocks upon altars as
a sacrifice unto the Lord, to which
commandment they were obedient even
though they did not know the reason.
An angel of the Lord then appeared
and explained the similitude of the
sacrifice of Christ the Lord, who
would come to earth at an appointed
time. Thereafter the gospel plan of
salvation and exaltation, by reconcilia-
tion with God the Father, from whose
presence they had been banished, was
revealed for the first time to man upon
the earth.

The Holy Priesthood, after the order
of the Son of God, which “adminis-
tereth the gospel and holdeth the key
of the mysteries of the kingdom, even
the key of the knowledge of God”

(D&C 84:19), was conferred upon
Adam. Hence, unto Adam, the great
progenitor of the human family, were
given the “keys of salvation.” The
Lord, or Ahman, thus made known
unto Adam and Eve that though they
had fallen and were subject to both
physical and spiritual deaths, they
could be redeemed and reconciled with
God the Father.

In conferring the “keys of salvation”
upon Adam, the revealing and unlock-
ing of the conditions of salvation were
made known to them and through
them to mankind. In this we can un-
derstand the true meaning of the term
“Adam-ondi-Ahman,” or simply: from
“Ahman,” who is the Lord—“ondi,”
meaning through Adam unto mankind.

In the revelation referred to, but
to which more attention is now given,
the Lord speaks clearly of the “keys of
salvation” having been given to Adam
(or Michael, his premortal name),
identifying the purpose for which they
were conferred.

“That you may come up unto the
crown prepared for you, and be made
rulers over many kingdoms, saith the
Lord God, the Holy One of Zion, who
hath established the foundations of
Adam-ondi-Ahman;

“Who hath appointed Michael your
prince, and established his feet, and
set him upon high, and given unto him
the keys of salvation under the counsel
and direction of the Holy One, who is
without beginning of days or end of
life.” (D&C 78:15-16.)

“... for it is necessary in the usher-
ing in of the dispensation of the fulness
of times, which dispensation is now
beginning to usher in, that a whole
and complete and perfect union, and
welding together of dispensations, and
keys, and powers, and glories should
take place, and be revealed from the
days of Adam even to the present time.”
(D&C 128:18.)

Thus, from these brief accounts we
see the reasons why America, or the
continent of America, is the promised
and choice land, choice above all other
lands, for it was here that the habita-
tion of man began, and here that the
covenants of God were first established.
And it is from the center of this land
that God has started his great latter-
day work that will carry to the finish.

It is of compelling interest to learn
that in the sequence of the Lord's time,
the earth and the waters will return
to their original place. On this subject
we have this revelation from the Lord:

“And he shall utter his voice out of
Zion, and he shall speak from Jeru-
salem, and his voice shall be heard
among all people;

“And it shall be a voice as the voice
of many waters, and as the voice of
a great thunder, which shall break

down the mountains, and the valleys shall not be found.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh." (D&C 133: 21-25.)

America as Zion will not fail. Since America is the land choice above all other lands, and it is in the "Center Place" that Zion will be established, it will not fail.

America as Zion will not fail, not simply because it is the land of our illustrious independence and constitutional fathers, but because it is the land of Joseph, the son of Jacob, and has been so established by God's covenant. It is the land for the gathering of Israel in the culminating period of the last dispensation, which God has established through the Prophet Joseph

Smith.

To accomplish his purposes in the destiny of America as Zion, we have these words from the Lord concerning his people:

"But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." (D&C 105:31.)

I bear testimony of the fulfillment and the destiny of the land of America as Zion, and I do it in the name of Jesus Christ. Amen.

Friday morning session, October 4, 1968

"Let Your Light So Shine Before Men..."

LeGrand Richards

Of the Council of the Twelve

I am sure, my brothers and sisters, that our hearts have been touched with gratitude to the Lord for the presence of our Prophet and for his wonderful message to us. So many of us have enjoyed him through the years. He has been a great leader. With all our hearts we can sing, "We thank thee, O God, for a prophet to guide us in these latter days."

I appreciate the privilege of standing here. I realized that I might have to say a few words in this conference, and so on my bended knees I asked the Savior, whose servant I am, if I might have his inspiration that I might say to you what he would like me to say. I had the thought come to me that if he were standing here at this pulpit this morning, what would he want to say to us? And I began recalling some of his marvelous statements to his people when he tarried among them in his mortal life, such as the one in the song this beautiful mother's chorus sang today, "If Ye Love Me, Keep My Commandments." How could we in any better way prove to him that we love him than to keep his commandments?

Then he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) I think that applies to this Church collectively and to us individually. If there is any question in our minds individually as to whether we are contributing to help make the light of truth shine through this entire world through the achievements and

the accomplishments of this great Church, then we are failing in our great responsibility.

I think of his words when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) It isn't the words we speak that will bring forth his love. It is the keeping of his commandments and doing the will of our Father in heaven. That ought to apply in every hour of our lives, day and night, and as we come and go, so that we will feel that we can walk and talk with him. I tell you that you can feel a nearness to him through the power of his Spirit that will enrich your lives. Each one of you, as you know, can testify as I do here before you this day.

Then he indicated that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

In other words, as I have thought of the statements of the Master, it seems to me that his whole thought was around the fact that we live in the world, but we must not be of the world; that we can have the power to live his commandments, rather than to follow the ideas and the ways of the world, which, as President McKay has pointed out in his address this morning, can only lead to destruction.

I am grateful that as people come

among us, they recognize there is a difference among our people, speaking of us collectively and of many of us individually.

A short time ago we had a great economist here in our midst. One of our banker friends gave a luncheon for him at the Hotel Utah. Twenty-five of us were invited to attend that luncheon. The President of the Church said a few words, the governor of the state said a few words, and then they asked this great leader if he would like to say something. He stood up, and his jaw began to quiver, and the tears began rolling down his cheeks. Then he made a statement like this: "I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world."

Now we knew that, because we knew that we had the Church of Jesus Christ, his only true church upon the face of the earth. But it is delightful to find that thinking men realize that.

We had a Dr. Polian here in our midst just a few years ago. He was sent to the United States by the Iranian government to study the American people, and he told the receptionist in the Church Office Building:

"I have been in the United States 11 months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the 11 months."

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in this Church. We can't live like the world does. I used to be in the real estate business. I have attended conventions in several of the large cities of this land, and we were all right as long as we were in the conference room; but when it came to the entertainment, we had to step aside, because that kind of entertainment could not be enjoyed by a real Christian. A real Christian is one who shows his love of God by keeping his commandments.

I think of the words of the apostle Peter to the members of the Church in his day, when he said:

"... ye are a chosen generation, a royal priesthood [and we are the only royal priesthood in this world today], an holy nation, a peculiar people."

Now we are peculiar to the world. Wherever we go they want to give us different kinds of drinks than we are used to, and they wonder what they can do for us peculiar Mormons.

Then Peter adds the reason for all of this:

"... that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.)

Isn't that what Jesus meant when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? (Matt. 5:16.)

Just a few years ago we had a prominent woman here from New York. She came to attend our MIA June Conference. I had the privilege of meeting her several times. She was escorted around in the different departments, as many as she could attend. On Sunday morning we had our meeting here directed by the First Presidency. As she went into the little anteroom, I walked up to her, and calling her by name, I said, "Mrs. So and So, someday you will know that the spiritual capital of the world is Salt Lake City."

"Oh," she said, "I know that already."

It is interesting to know that when people come, they are impressed. I think it was at that very same conference that we had national representatives of the Boy Scout organization here. After they had seen what was done at the stadium in our dance festival (at that particular time the Boy Scouts put on a demonstration), one of them made a statement like this: "It can't be done, but you people do it." And why do we do it? Because this is God's work, and there are so many faithful, devoted people giving their time and their attention, and doing it freely without price. "... freely ye have received, freely give." (Matt. 10:8.)

As I look over this audience and see

this vast congregation of priesthood, and as I have sat during the last few days in council with many of you, I thank God for your faith and for your devotion, for your spirit and your leadership are helping to mold the destiny of this Church. And this work shall continue to roll forward until it shall become as a great mountain and fill the whole earth, as the Lord has decreed through his holy prophets.

While I was president of the Southern States Mission, I held a conference in Columbia, Mississippi. At the close of the morning session, a young man came up to me and asked me if he could talk in the afternoon session of the conference. I said, "Certainly, if you would like to."

"But," he said, "I am not a member of your Church."

"Oh," I said, "that doesn't make any difference. You can't hurt our people."

So we let him talk. He stood up and said, "I was raised here in Mississippi to believe that the Mormons were the most undesirable people in all this world. After I finished my college education, I went over to Arizona, and I was thrown in with the Mormons there. When I came back here, I was thrown in with the Mormons again, and I have been attending their Sunday Schools and their other meetings. I no longer think of them as the most undesirable people in this world. I am wondering when I will be good enough to become a member of the Mormon Church."

The Lord has called us out of the world to be a light unto the world, and we can't hide our light under a bushel. The world realizes, and we realize as a people, that we can live in the world and yet not be of the world.

I used to like to check up a little on us when I was a mission president. I was driving along the highway in Alabama one day, and a man was hobbling along the highway. I picked him up, and as we drove along a little way, I said, "I suppose you have no idea whom you are sitting by?"

He looked me over and said, "No."

I said, "Have you ever met a Mormon elder?"

His face lighted up, and he said, "We had two of them in our home last week, and we have one of their bibles [meaning the Book of Mormon]." Then he said, "They blessed me for my leg, and when they left I said, 'Ma, when they come back next week, let's join their church.'"

I didn't know what kind of response I would get from him!

I was driving in western Florida and stopped to get some gas for my car; to a man sitting down by one of the pumps I said, "Are there any Mormons living around here?" (I knew there

were!)

He said, "There is a whole colony of them here."

I said, "What kind of people are they?"

"Oh," he said, "they are the most wonderful people. One of them is my nearest neighbor, and I never had neighbors like that family." Then he said, "You don't happen to know Jim Martin up in Magnolia, do you?"

I said, "Oh, yes, I have stayed in his home."

He said, "He's my uncle. What do you think of him?"

"Oh, he is a wonderful man."

When I was going up through the marble quarries in northern Georgia, I walked ahead with the guide. He had a whole group there that he was showing around. I said, "I suppose you have no idea whom you are walking with, have you?"

He turned and looked at me and said, "No."

And I said, "Have you ever met a Mormon missionary?"

And then he stopped and turned to the whole group and said that he had lived out in Idaho, and his nearest

neighbor was a Mormon. He said, "He was the most wonderful neighbor I have ever had."

Now I could tell you many stories like that, because I like to know what people think of us when they know us.

So I come back to the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." May God help each one of us individually to do that, I humbly pray, in the name of the Lord Jesus Christ. Amen.

The Motives for Right

Hartman Rector, Jr.

Of the First Council of the Seventy

My dear brethren and sisters:

This is a traumatic experience for a convert, and I ask for an interest in your faith and prayers in my behalf this morning.

The Lord through the prophet Isaiah required strong reasons of his people for their acts.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

"Let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

"Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together." (Isa. 41:21-23.)

Surely reason or motive is all important in determining guilt or innocence for our acts.

Nephi went to Jerusalem determined to obtain the records of his people. The Lord commanded it. As he proceeded on the errand he recognized the risk. Laban had threatened his life and the lives of his brothers. He found Laban drunk and received the clear command from the Lord to slay Laban, and he obeyed.

Consider now Cain. He was jealous of Abel, a righteous man, whose offering was acceptable to the Lord God. Cain in his jealousy and in his greed listened to Satan; and urged by him,

he slew Abel in order to obtain his brother's flocks.

In the one case, one was entirely righteous in his motive. In the other, the motive was entirely evil. Motive is the main difference in these two acts in which men were slain.

The Lord through Peter says that every man should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . . ." (1 Pet. 3:15.)

If reason or motive is so important and the Lord requires it of all of us, then every man should examine his motives lest they be found wanting at the last day.

I have spent a good bit of my life in the navy. I have loved it. The navy has been very good to me and good for me, some have said. There is a satisfaction that comes to man no other way when he serves his country honorably in the armed forces. This is particularly true when it is the good ol' United States of America that he is serving. It is a privilege to represent this nation, the last great bastion of liberty and freedom before the nations of the world. That is one reason for the concern I feel this day for the erosion I see taking place at the foundation of this noble republic.

In the active duty I have been privileged to render, I have spent some time aboard ships of the aircraft carrier class. On these ships about 3,500 men live together for extended periods of time in a confined space about 1,000 feet

long, 150 feet wide, and 200 feet high. Under these conditions you get to know people well in a short period of time.

I have seen instances where young men came aboard ship who were away from home and home influences for the first time in their lives. They had been taught the Word of Wisdom and laws of chastity, and they lived them. They didn't smoke or drink or gamble. They didn't smoke because their father didn't want them to, or they didn't drink because their sweet-heart didn't want them to, or they didn't gamble because their mother didn't want them to. Now these are good reasons for not doing these things. They had been good enough to serve these young men adequately for 18 to 20 years.

Since these young men had never been away from home, they had never seen much of what really goes on in the world. And the ways of the world came as a rude shock to them. For instance, they found themselves living with young men their own age who lived none of their standards. Still, their newfound companions could run as fast and jump as high as they, and sometimes exceed them in feats of strength or mental ability. This had a very interesting effect on these young men. They began a serious reevaluation of their standards. The fact that they were encouraged by their new friends to join in their immoral acts didn't help the situation either.

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away from their reasons for living the commandments. All too often influence varies inversely in proportion to the distance from it. I saw some of these young men slip down into doing the things they were sure they would never do because they loved their parents or sweetheart too much.

Now I wouldn't want you to think this was the fate of a great number of my young friends. It wasn't. Many came aboard ship with the same high standards. They lived the same laws, but they did it for a different reason—their motives were different. Instead of keeping the commandments because they loved their mother or father or sweetheart, although it was quite obvious they did love them, they did it because they loved the Lord. They knew him and loved him, and this made a major difference in their conduct. It doesn't make any difference where you are or how many miles from home you happen to be; the Lord is still there. The Psalmist said:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139:7-12.)

The Lord is as close and real in the Far East in Vietnam or the middle of the earth as he is in Salt Lake City. He is *always* there. So my young friends who were true to their covenants because they loved the Lord couldn't get too far away for his influence to reach them. He is *always* there.

One of the philosophers has said: "The greatest treason is to do the right thing for the wrong reason." Of course, this isn't strictly true. Obviously it is greater treason to do the wrong thing for any reason. But the philosopher, is correct in assessing it treason to do the right thing for the wrong reason because it is an essential betrayal to the security of the soul. The man who performs righteous acts for an erroneous reason lulls himself into a false sense of security. He feels that the acts themselves will save him. But when the rain descends and the flood comes and the wind blows and beats on the house, it falls because it does not have the correct foundation.

The danger in this approach comes

from the fact that all too often man ties himself to the wrong moorings. Wonderful as a mother's love is, it is not strong enough to hold her son. Even heaven is not a sufficiently strong anchor to hold against the flood tide of temptation. In the words of the Master: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled. . . ." (D&C 1:38.)

From this and other scripture it is obvious that everything—the heavens, the earth, and everything that in them is—is going to pass away, and if you have tied your faith to any part of this

frail existence—the earth, the heavens, or people on the earth—it is not going to stand. Everything else will go except the word of the Lord, but "my word shall not pass away," saith the Lord.

Then love of the Lord becomes absolutely vital to salvation, because it forms the foundation of our motives for righteousness. No other reason is strong enough to hold us, and therefore is wrong.

It is manifestly impossible to love him whom we do not know. Then to know the Lord becomes the first step to correct action through correct motives. We declare with boldness and yet with humility that the God of this earth, who is Jesus Christ, does live.

He has been seen in modern time and has given instruction and authority to establish his Church again upon the earth in all its fullness. I declare to you with soberness that this has been done through the Prophet Joseph Smith and all those who have succeeded him unto this day. I bear to you my witness that David O. McKay is a prophet of the living God—I know it as I know I am alive—and that he presides over this Church under the direction of our Lord and Savior Jesus Christ, whose Church it is; and we invite all men of goodwill who are honest in heart to partake of this truth and blessing with us. In the name of Jesus Christ. Amen.

The Tie That Binds

John Longden

Assistant to the Council of the Twelve

One of the privileges of being an elder citizen is to reminisce. He who has good memories is richly blessed. As I have contemplated my message today, there is one phrase that keeps returning: "The tie that binds." Many poems and articles have been written about the tie that binds. I should like to suggest that the tie that really binds is the gospel of Jesus Christ; the way of life it offers mankind, the peace it assures to all who will obey its teachings, the hope and promises for eternal happiness are just exactly what the world needs to bind up its war-weary, confused, tired body—the tie that binds.

May I reminisce? This is an important anniversary today. It was 17 years ago on this very day that a prophet bestowed upon me the greatest honor that could come into the life of any man. Sitting across from me in his home on South Temple, taking my hands in his, he seemed to look clear through me as he said, "Brother Longden, we want you to be one of the Assistants to the Quorum of the Twelve."

How the blessings have been poured out upon us, not only since then, but all of our lives! The windows of heaven have truly been opened unto us.

The privilege of visiting in stakes, wards, branches, of visiting the sick, listening to those who seek counsel for their problems, performing marriages

for time and eternity, setting apart missionaries, and the glorious experience of touring missions—all combine to bring rich memories.

Some years ago, I was assigned to tour the South Pacific missions, including Australia and New Zealand. Since then, because of jet transportation, the world has become smaller, but at that time a visitor from Church headquarters was not as regular a thing as it now is. Even so, in every country, there were many fine Saints who were living the gospel, who, because of their obedience to its principles, had improved themselves financially, socially, intellectually, morally, and most important, spiritually. Wherever we went, there was a bond of understanding, regardless of language, customs, or the color of skin.

There is a brand new stake in the South Pacific, Nuku'alofa [Tonga] Stake, which I should like to congratulate and welcome into the fold of stakes. That Tongan stake now joins her sister, Apia [Samoa] Stake, in two relatively remote places of the world. The first time in Tonga, we were on a very tight schedule, so that when we arrived at the beautiful assembly room at the Liahona College, where we were to hold our first meetings, the Saints were already assembled and waiting, all dressed in pure white. They had removed the benches and were sitting on the floor on home-woven mats—

this to make more room. As I recall, there were over 1,200 assembled there. We were hurrying down the outside of the building to go in and saw them stand as one—1,200 as one—and immediately there were bell-like tones of gladness and joy ringing out, "We Thank Thee, O God, for a Prophet." They were crying. We cried tears of joy, understanding tears. We joined in singing—we in English, they in Tongan—"We Thank Thee, O God, for a Prophet." Immediately, through an interpreter, I explained I was not a prophet but knew they were singing to our Prophet David O. McKay, and I would take their message back to him as soon as I returned home.

The next day, we saw the handiwork of the sisters in Relief Society that was being assembled for their annual bazaar. This was Relief Society—not in Salt Lake City, not in California, Arizona, or New York, but Relief Society in Tonga, teaching the same lessons, carrying the same program. Under the MIA, there were athletic events, dance and music festivals participated in by Tongan folk. Returning to Tonga, while we were there, were 69 Saints who had been to the New Zealand Temple for their endowments—a tie that binds forever. I shall never forget the spirit of these great humble folk, many of whom sold their earthly possessions in order to gain eternal possessions—husbands and wives with

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Our first visit to Perth, Australia, was at the Christmas season. Perth does not seem so far away today as it did when John Glenn orbited the earth in his space ship. It was Christmas Eve in Perth when, with the mission president, we went to the railroad station to bid good-bye to some Saints who were leaving to go to the New Zealand Temple to receive the same blessings the Tongan Saints had sacrificed to receive. We, who sometimes make so much of Christmas in a financial way, were brought up a little short when we asked the parents of five little children, "What about Father Christmas?" (The children were young enough to expect a visit from Father Christmas.) The young mother bent down and picked up a small package and said, "It is enough. Think of the blessings we will have when we get to the temple."

Later that night, after meeting with the missionaries, seven M Men and Gleaners caroled for us at the chapel. It was comforting to know that wherever we went in the world, we could have had the same experience.

Then there were two branches in Perth. Today, Perth is another of our brand new stakes.

Another experience: How many of us have heard our Primary children sing "I Am a Child of God"? I think you may not have really heard it until you are met on the pier on the little island of Rarotonga by 32 beautiful Rarotongan children, with brown eyes dancing, truly singing with their hearts, "I Am a Child of God."

Another of my assignments has been to help promote the work in the inter-mountain and Indian missions. What a revealing experience it is to get to know our Lamanite brethren—how they are growing in wisdom, experience, and spirituality.

I have seen many fine Indian men honoring the priesthood and holding positions of leadership in branches and districts, who, months before, were yielding to the temptations of Satan. I have seen these marvelous transitions come into the lives of many. Today they live in better homes and receive better educations.

In the past two months, it has been my good fortune to be assigned to work with Elder Spencer W. Kimball in the British Isles, where we have seen great missions. In Ireland, we saw 50 Irish boys and girls participate in a dance and music festival. They were so happy. It was their first. Next year it will be bigger and better, because the young members are beginning to feel the coalescing spirit of membership in The Church of Jesus Christ of Latter-day Saints. That night we

met a fine young Chinese man who had flown back at his own expense from another country to take part in the festival so as not to disappoint the leaders. He had been working in Ireland and had been transferred by his company, but he had the spirit of a true Latter-day Saint. Shall the youth of Zion falter?

In each of the missions, there were strong testimonies born by mature members who appreciated the light of the gospel in their lives. I have actually stood by the baptismal font and watched entire families being baptized the same evening and then confirmed members of the Church by authorized servants of the Lord. By the power of the Holy Ghost, they are beginning to feel the tie that binds.

Again in each of the missions, there was a goodly number of missionaries who, tearfully, thankfully, reported in testimony meeting that inactive parents were now active and either looking forward to or going to the temple; or, if one was not a member, he or she was studying with stake missionaries. Some were waiting to be baptized by returning missionary sons, and then whole families were being brought into activity because of having a worthy missionary son or daughter.



At a youth conference testimony meeting, a lovely young British mother told of her children going to the brand new church built in the neighborhood. When she discovered it was the Mormon Primary they were attending, she forbade them to go again. However, as it sometimes happens, they did go again and again, and she could see no

real harm. One evening as she went up to tuck them in, she overheard her young son's prayer, "Please help me to teach my mum the gospel." Heavenly Father heard that prayer. Today there is a whole new family feeling the tie.

As we flew over the house tops from country to country, a passage of scripture kept recurring to me, that of God speaking to Moses:

"All the commandments which I

command thee this day shall ye observe to do, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:1, 3.)

The same doctrine was taught by the Savior in the meridian of time:

"It is written, That man shall not live by bread alone, but by every word of God." (Luke 4:4.)

This word of God is contained in

the fullness of the gospel of Jesus Christ as it has been restored to the earth in this day. It is going forth at this very moment in many tongues to many peoples. Obedience to the word of God is the tie that will bind people, cities, communities, states, and nations together. It will tie up the wounds of an ailing world and bring peace on earth.

God bless each of us to make this so. In the name of Jesus Christ. Amen.

The Proper Role of Government

Ezra Taft Benson

Of the Council of the Twelve

My brethren and sisters: Humbly and gratefully I stand before you.

I am truly thankful that the Church is led by a prophet of God, who, as chief watchman on the towers of Zion, has the courage and inspiration to speak out against current evils as he has done again today. Thank God for David O. McKay, our Prophet-leader!

I am humbly grateful to God for the blessings we all enjoy as citizens of these great United States of America. I am grateful for our Founding Fathers who were raised up with the courage to give their lives, with the unselfishness to give their fortunes and the vision to pledge their sacred honor in order to establish a new kind of government of their own choosing where men might be free. I am additionally grateful that these Founding Fathers had the faith and humility to accept the divine inspiration so necessary in setting forth the Constitution as the foundation for their new republic. The Lord said he raised up these founders and called them "wise men."

Men are often asked to express an opinion on a myriad of government proposals and projects. All too often, answers seem to be based not upon solid principle, but upon the popularity of the specific government program in question. Seldom are men willing to oppose a popular program if they themselves wish to be popular—especially if they seek public office.

Such an approach to vital political questions of the day can only lead to public confusion and legislative chaos. Decisions of this nature should be based upon and measured against certain basic principles regarding the proper role of government. If principles

are correct, then they can be applied to any specific proposal with confidence.

Unlike the political opportunist, the true statesman values principle above popularity and works to create popularity for those political principles which are wise and just.

It is generally agreed that the most important single function of government is to secure the rights and freedoms of individual citizens. But, what are those rights? And what is their source? Until these questions are answered, there is little likelihood that we can correctly determine how government can best secure them.

Let us first consider the origin of those freedoms we have come to know as human rights. Rights are either God-given as part of the divine plan or they are granted by government as part of the political plan. Reason, necessity, tradition, and religious convictions all lead me to accept the divine origin of these rights. If we accept the premise that human rights are granted by government, then we must be willing to accept the corollary that they can be denied by government.

I support the doctrine of separation of church and state as traditionally interpreted to prohibit the establishment of an official national religion. But this does not mean that we should divorce government from any formal recognition of God. To do so strikes a potentially fatal blow at the concept of the divine origin of our rights and unlocks the door for an easy entry of future tyranny. If Americans should ever come to believe that their rights and freedoms are instituted among men by politicians and bureaucrats,

then they will no longer carry the proud inheritance of their forefathers, but will grovel before their masters seeking favors and dispensations, a throwback to the feudal system of the Dark Ages.

Since God created man with certain inalienable rights, and man, in turn, created government to help secure and safeguard those rights, it follows that man is superior to the creature which he created. Man is superior to government and should remain master over it, not the other way around. Even the nonbeliever can appreciate the logic of this relationship.

A government is nothing more or less than a relatively small group of citizens who have been hired, in a sense, by the rest of us to perform certain functions and discharge certain responsibilities which have been authorized. The government itself has no innate power or privilege to do anything. Its only source of authority and power is from the people who created it.

Keep in mind that the people who have created their government can give to that government only such powers as they themselves have. They cannot give that which they do not possess.

In a primitive state, there is no doubt that each man would be justified in using force, if necessary, to defend himself against physical harm, against theft of the fruits of his labor, and against enslavement by another.

Indeed, the early pioneers found that a great deal of their time and energy was being spent defending themselves, their property, and their liberty. For man to prosper, he cannot afford to spend his time constantly guarding his

"We should recognize that government
is no playingthing.
It is an instrument of force."

family, his fields, and his property against attack and theft. When he joins together with his neighbors and hires a sheriff, government is born. The individual citizens delegate to the sheriff their unquestionable right to protect themselves. The sheriff now does for them only that which they had a right to do for themselves—nothing more.

But suppose pioneer "A" wants another horse for his wagon. He doesn't have the money to buy one, but since pioneer "B" has an extra horse, he decides that he is entitled to share in his neighbor's good fortune. Is he entitled to take his neighbor's horse? Obviously not! If his neighbor wishes to give it or lend it, that is another question. But so long as pioneer "B" wishes to keep his property, pioneer "A" has no just claim to it.

If "A" has no proper power to take "B's" property, can he delegate any such power to the sheriff? No. Even if everyone in the community desires that "B" give his extra horse to "A," they have no right individually or collectively to force him to do it. They cannot delegate a power they themselves do not have.

The proper function of government is limited only to those spheres of activity within which the individual citizen has the right to act. By deriving its just powers from the governed, government becomes primarily a mechanism for defense against bodily harm, theft, and involuntary servitude. It cannot claim the power to redistribute the wealth or force reluctant citizens to perform acts of charity against their will. Government is created by man. No man can delegate a power that he does not possess. The creature cannot exceed the creator.

In general terms, therefore, the proper role of government includes such defensive activities as maintaining national military and local police forces for protection against loss of life, loss of property, and loss of liberty at the hands of either foreign despots or domestic criminals.

It also includes those powers necessarily incidental to the protective function.

We should recognize that government is no playingthing. It is an instrument of force; and unless our conscience is clear that we would not hesitate to put a man to death, put him in jail, or forcibly deprive him of

his property for failing to obey a given law, we should oppose that law.

The Constitution of the United States, an inspired document, is a solemn agreement between the citizens of this nation that every officer of government is under a sacred duty to obey.

The Constitution provides that the great bulk of the legitimate activities of government are to be carried out at the state or local level. This is the only way in which the principle of self-government can be made effective.

The smallest or lowest level that can possibly undertake the task is the one that should do so. The smaller the governmental unit and the closer it is to the people, the easier it is to guide it, to correct it, to keep it solvent, and to keep our freedom.

Remember that the people of the states of this republic created the fed-



eral government. The federal government did not create the states.

A category of government activity that not only requires the closest scrutiny but that also poses a grave danger to our continued freedom is the activity not within the proper sphere of government. No one has the authority to grant such powers as welfare programs, schemes for redistributing the wealth, and activities that coerce people into acting in accordance with a prescribed code of social planning. There is one simple test. Do I as an individual have a right to use force upon my neighbor to accomplish this goal? If I do, then I may delegate that power to my government to exercise it in my behalf. If I do not have that right, I cannot delegate it.

If we permit government to manufacture its own authority and to create self-proclaimed powers not delegated

to it by the people, then the creature exceeds the creator and becomes master. Who is to say "this far, but no farther"? What clear principle will stay the hand of government from reaching farther and farther into our daily lives? Grover Cleveland said that "though the people support the Government, the Government should not support the people."

Once government steps over this clear line between the protective or negative role into the aggressive role of redistributing the wealth through taxation and providing so-called "benefits" for some of its citizens, it becomes a means for legalized plunder. It becomes a lever of unlimited power that is the sought-after prize of unscrupulous individuals and pressure groups, each seeking to control the machine to fatten his own pockets or to benefit his favorite charity, all with the other fellow's money, of course. Each class or special interest group competes with the others to throw the lever of governmental power in its favor, or at least to immunize itself against the effects of a previous thrust. Labor gets a minimum wage. Agriculture gets a price support. Some consumers demand price controls. In the end, no one is much further ahead, and everyone suffers the burdens of a gigantic bureaucracy and a loss of personal freedom. With each group out to get its share of the spoils, such governments historically have mushroomed into total welfare states. Once the process begins, once the principle of the protective function of government gives way to the aggressive or redistributive function, then forces are set in motion that drive the nation toward totalitarianism.

No government in the history of mankind has ever created any wealth. People who work create wealth.

The free creative energy of this choice nation "created more than 50 percent of all the world's products and possessions in the short span of 160 years. The only imperfection in the system is the imperfection in man himself." (James R. Evans, *The Glorious Quest* [Chicago: Charles Hallberg and Company].)

According to Marxist doctrine, a human being is primarily an economic creature. His material well-being is all important; his privacy and his freedom are secondary. The Soviet constitution reflects this philosophy in its emphasis on security: food, clothing, housing, medical care—the same things that might be considered in a jail. The basic concept is that the government has full responsibility for the welfare of the people and, in order to discharge that responsibility, must assume control of all their activities. It is significant that in actuality the Russian

people have few of the rights supposedly "guaranteed" to them in their constitution, while the American people have them in abundance even though they are not guaranteed. The reason is that material gain and economic prosperity and security simply cannot be guaranteed by any government. They are the result and reward of hard work and industrious production. Unless the people bake one loaf of bread for each citizen, the government cannot guarantee that each will have one loaf to eat. Constitutions can be written, laws can be passed, and imperial decrees can be issued, but unless the bread is produced, it can never be distributed.

Why, then, do Americans bake more bread, manufacture more shoes, and assemble more TV sets than Russians do? They do so precisely because our government does not guarantee these things. If it did, there would be so many accompanying taxes, controls, regulations, and political manipulations that the productive genius that is America's would soon be reduced to the floundering level of waste and inefficiency now found behind the Iron Curtain.

Any attempt through governmental intervention to redistribute the material rewards of labor can only result in the eventual destruction of the productive base of society, without which real abundance and security for more than the ruling elite is quite impossible.

What happens to a nation that ignores these basic principles? Former FBI agent Dan Smoot succinctly points this out:

"England was killed by an idea; the idea that the weak, indolent, and profligate must be supported by the strong, industrious, and frugal—to the degree that tax consumers will have a living standard comparable to that of taxpayers; the idea that government exists for the purpose of plundering those who work to give the product of their labor to those who do not work."

"The economic and social cannibalism produced by this communist-socialist idea will destroy any society which adopts it and clings to it as a basic principle—any society."

This may sound heartless and insensitive to the needs of those less fortunate individuals who are found in any society, no matter how affluent. "What about the lame, the sick and the destitute?" is an often-voiced question. Most other countries have attempted to use the power of government to meet this need. Yet, in every case, the improvement has been marginal at best and has, in the long run, created more misery, more poverty, and certainly less freedom than when government first stepped in.

As Henry Grady Weaver wrote:

"Most of the major ills of the world have been caused by well-meaning people who ignored the principle of individual freedom, except as applied to themselves, and who were obsessed with fanatical zeal to improve the lot of mankind-in-the-mass through some pet formula of their own. . . . The harm done by ordinary criminals, murderers, gangsters, and thieves is negligible in comparison with the agony inflicted upon human beings by the professional 'do-gooders,' who attempt to set themselves up as gods on earth and who would ruthlessly force their views on all others—with the abiding assurance that the end justifies the means." (*The Mainspring of Human Progress*.)

America has traditionally followed Jefferson's advice of relying on the profit motive, individual action, and charity. The United States has fewer cases of genuine hardship per capita than any other country in the world now or throughout all history. Even during the depression of the 1930's, Americans ate and lived better than most people in other countries do today.

History proves that the growth of the welfare state is difficult to check



before it comes to its full flower of dictatorship. But let us hope that this time around, the trend can be reversed. If not, then we will see the inevitability of complete socialism—probably within our lifetime.

Three factors may make a difference: (1) sufficient historical knowledge of the failures of socialism in contrast to the proven success of free enterprise; (2) modern means of rapid communications to transmit this information to a large literate population; (3) a growing number of dedicated men and women actively working to promote a wider appreciation of these basic concepts. The timely joining together of these three factors may make it entirely possible for us to reverse the trend.

How is it possible to cut out the

various welfare-state features of our government that have already fastened themselves like cancer cells onto the body politic? Can drastic surgery be performed without endangering the patient? Drastic measures are called for. No compromise actions will suffice. Like all surgery, it will not be without discomfort and perhaps even some scar tissue for a long time to come. But it must be done if the patient is to be saved—and it can be done without undue risk.

Not all welfare-state programs currently in force can be dropped simultaneously without causing tremendous economic and social upheaval. The first step toward restoring the limited concept of government should be to freeze all welfare-state programs at their present levels, making sure that no new ones are added. The next step would be to allow all present programs to run out their term with absolutely no renewal. The third step would involve the gradual phasing-out of those programs which are indefinite in their term. The bulk of the transition could be accomplished, I believe, within a ten-year period and virtually completed within 20 years.

We must return to basic concepts and principles, to eternal verities in this choice land. There is no other way. The storm signals are up. They are clear and ominous.

We are building up a generation of lazy, government-dole-consuming weaklings. If this Communist-planned program of deception is not stopped, it will destroy our nation.

As Americans—citizens of the greatest nation under heaven—we face difficult days. Never since the days of the Civil War—100 years ago—has this choice nation faced such a crisis.

I have faith in the American people. I pray that we will refrain from doing anything further that will jeopardize in any manner, our priceless heritage. This is a choice land. If we live and work so as to enjoy the approbation of a Divine Providence, we cannot fail. Without that help, we cannot long endure.

As Americans, let us put our courage to the test—to be firm in the conviction that our cause is just, to reaffirm our faith in all things for which true Americans have always stood in years past.

Let all Americans arouse themselves and stay aroused. We must stop and then reverse the concessions we have made to socialistic Communism at home and abroad. We should oppose these evil forces from our position of strength, for we are not weak.

There is much work to be done. The time is short. Let us begin in earnest—now—and may God bless our efforts, I humbly pray in the name of Jesus Christ. Amen.

To Love God

Elder Delbert L. Stapley

Of the Council of the Twelve

My brothers and sisters and friends, please consider with me the commandment of our Savior, as recorded in the fifty-ninth section of the Doctrine and Covenants:

"... Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

This modern revelation is more comprehensive and gives better understanding than the accounts of Matthew and Luke. There are no contradictions, however, in the different scriptural versions of this commandment. I have attempted to bring together scriptural quotations explaining and supporting this important commandment.

To love God with all one's heart implies the presence of sincere, profound inner feelings of the soul, inspired from a divine source. Love should be the most dominant factor in one's life. This thought is supported by John the Beloved, who said: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

In recent years the tendency has developed to debase the word love. It seems worthwhile to mention some definitions of this beautiful and expressive word that glorify it and put love in its proper context:

1. "Affectionate concern for the well-being of others."

2. "The benevolent affection of God for his children, and the reverent affection due from them to God."

It is in this concept of love that the word is used in the scripture quoted.

By the proper use and expression of love, it can be purified, sanctified, and become a beautiful, radiating quality of goodness and uprightness in one's behavior. What kind of world would we have if the pure love of God and man were not the dominant and motivating force in the lives of the majority of people?

Today we witness situations in which true love does not activate or impel all the political leaders of the world. In some instances freedoms are taken away: the lives of people are

dominated or controlled by force. Evil ruling and imperious influences are contrary to the rights of free men as bequeathed to us by our God.

1. Can one truly say he loves God and then break the commandments which are given for the salvation and glory of his children?

2. Can one say he loves the Lord and fail to pray and give thanks for his bounteous blessings?

3. Can a person who is dishonest in his dealings with his fellowmen love the Lord?

4. Does a person love the Lord when he fails to pay an honest tithe?

5. Can one love the Lord and not observe the Word of Wisdom?

6. Can one love the Lord and be morally unclean?

7. Can one love the Lord and be dishonest and unfaithful to his or her family by committing licentious acts, desertion, or willful neglect of loved ones?

8. Can one truly love the Lord and disregard the teachings and counsel of his anointed prophet, seer, and revelator?

Love is a synonym for God, for God is love. (See 1 John 4:8.) Therefore, love is made up of these qualities: moral and ethical honesty, patience, forbearance, kindness, integrity, virtue, purity of soul, free conscience, service to fellowmen, and good works.

Can love be perfect? Yes, if we follow the gospel path which leads to it. In Christ's sermon on the mount, he taught: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

By accepting this challenge to become perfect, we avoid the idea that attaining perfection is a bar to further progress. Perfection is overcoming, one by one, every facet of character weakness. We understand that perfection is a goal of excellence toward which we strive. With this understanding, one can attain perfection.

It seems clear that perfection cannot be achieved without love.

Jesus said to the rich, young man: "If thou wilt be perfect, go and sell

that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Earlier he had challenged the young man: "... if thou wilt enter into life, keep the commandments." (Matt. 19:17.)

In striving for the goal of love and perfection, we cannot take opposite positions alternately by mixing evil with good. Throughout our lives we must continually follow a righteous course to secure a full measure of love, which leads to the perfection of the soul.

The word heart is used in scripture as the core of life and strength; hence it includes mind, spirit, and soul, and one's entire emotional nature and understanding. One of the dictionary definitions states: "Heart is the center of the total personality with reference to intuition, feeling, or emotion: the center of emotion, in contrast to the head as the center of the intellect."

In many statements it is regarded as the central source of one's mental faculties or capacities. We read in Proverbs: "For as he [man] thinketh in his heart, so is he." (Prov. 23:7.)

It is also the seat of one's affections, moral life, and character. In addition, heart is defined as having spirit, courage, and enthusiasm. Thus, when we love the Lord with all our heart and soul, we love him in spirit, with courage, enthusiasm, and profound earnestness of purpose.

Bushnell has wisely said, "The life of man is in his heart." On occasion there may be a need for cleansing and renewal in order to obtain a pure heart; for it is only the pure in heart who have the promise of seeing God.

The apostle Paul, writing to Titus, gave us this interesting and challenging thought: "Unto the pure all things are pure..." (Titus 1:15.)

In the Beatitudes, Christ taught: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

God instructed the prophet Samuel to choose a successor to King Saul because God had rejected King Saul from

reigning over Israel. Samuel mistakenly looked favorably upon the handsome Eliab, the eldest son of Jesse, to be the king, but he was not the choice of the God of Israel. Therefore, the Lord instructed Samuel to "look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Jesse's youngest son, David, was the Lord's choice to replace King Saul.

The Lord also gave this counsel to his chosen servant Jeremiah: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:10.)

Those who have held the reins and driven horses know how a slight touch of the reins can direct the horse as desired by the driver. When we understand this scripture, the principle of guided free agency becomes apparent.

Solomon wisely called attention to "the preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16:1.)

This harmonizes with the teachings of Jesus as recorded by Luke, when he said, "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for of the abundance of the heart his mouth speaketh." (Luke 6:45.)

The apostle Paul, writing to the Ephesians, exhorted them to do "the will of God from the heart." (Eph. 6:6.)

The scriptures are full of choice statements about serving the Lord:

"With all your heart."

"To seek the Lord with all one's heart."

"My heart . . . crieth out for the living God."

"Lift up your hearts and be glad."

"Purify your hearts."

"Asking in faith with an honest heart."

"Pray vocally as well as in thy heart."

"Treasure up in one's heart the truths of eternal gospel teachings."

Nephi, an early American prophet, admonished his people: "Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism— . . . then shall ye receive the Holy Ghost; . . . and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel." (2 Ne. 31:13.)

And Jacob, the brother of Nephi,

forcefully stated: "Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God." (2 Ne. 9:49.)

The great Nephite prophet, King Benjamin, taught his people "to keep the commandments of God, that they might rejoice and be filled with love towards God and all men." (Mosiah 2:4.)

Alma asked his son Helaman, "Will ye keep my commandments?" And Helaman answered, "Yea, I will keep thy commandments with all my heart." (Al. 45:6-7.)

We need always to remember this eternal truth stated by our Savior: "For where your treasure is, there will your heart be also." (Matt. 6:21.)

Moroni, the last of the Book of Mormon prophets, counseled: "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus



Christ; . . . that we may be purified even as he is pure." (Moro. 7:48.)

The upright and pure in heart are the only persons having the promise of eternal life and endless happiness. We ought to be interested in doing that which would incline our hearts toward our Heavenly Father, trusting, working, and praying for everlasting happiness in his eternal kingdom.

I think of an analogy of the heart to a garden. We can keep the heart perfectly clean from evil or there can be degrees or a fullness of evil, just as one can keep a garden beautiful or allow some weeds to grow that eventually could take over the garden completely. It would be disastrous to our eternal goals to let down in our efforts to cleanse and keep our hearts pure and "in all holiness before God."

"The upright and pure in heart are the only persons having the promise."

F. D. Huntington phrased it in these words: "Holiness is religious principles put into action—it is faith gone to work—it is love coined into conduct—devotion helping human suffering, and going up in intercession to the great source of all good."

So far I have only treated two phases of the quotation under discussion; namely, (1) to love God, and (2) with all our hearts. I will now briefly discuss the remaining ingredients of "might, mind, and strength," which all together support and reinforce "love" and "heart" and fully involve the soul of man.

"Might" is important because it is the power to do something constructive and employ its entire use to a task or performance.

Moses taught the children of Israel, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5.)

King Lamoni addressed his Lamanite subjects and urged them not to take up arms against their brothers, saying: "And the great God has had mercy on us, . . . because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations." (Al. 24:14.)

Personally, I do not believe the angels of God could refuse to visit a person who fully keeps the first and great commandment.

Nephi again counseled his people: ". . . I say unto you that the right way is to believe in Christ, and deny him not; . . . and worship him with all your might, mind, and strength, and your whole soul. . . ." (2 Ne. 25:29.)

The Lord in this latter day admonished the elders of his Church: "For behold the field is white already to harvest, and lo, he that trusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (D&C 4:4.)

Again, referring to the field being white, "already to harvest," he challenged the laborers in his vineyard: ". . . wherefore, thrust in your sickles, and reap with all your might, mind, and strength." (D&C 33:7.)

The Savior exhorted every member of his Church to "go to with his might . . . to prepare and accomplish the

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things which I have commanded." (D&C 38:40.)

Another interesting quotation given in this dispensation is as follows: "And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength." (D&C 20:31.)

"Mind" is spirit and intelligence embodied in the soul of man. It comes from God, who is the author of its being. God is the Father of our spirit, and all intelligence comes from that divine source. It is our duty to keep in tune with the Spirit. Doing so with diligence and application enables us to expand the mind with learning and knowledge to meet the measure of our creation here on earth. Certainly this knowledge should inspire in us a love of God and a desire in our hearts to keep his commandments, to walk uprightly before him, to heed and obey the still, small voice within, which also comes from God.

We are cautioned to serve God with a perfect heart, in humility, and with a willingness of mind.

The apostle Paul, arriving in Berea from Thessalonica, contrasted the acceptance of his gospel teachings by each of the two groups in these words: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.)

In his epistle to the Philippians, he advised, "Only let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

Writing to "my dearly beloved Timothy," Paul said, "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Jacob, an early Nephite prophet, appealed to his people, saying, "But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause. . . ." (Jac. 3:1.)

Ammon, a great missionary among the Lamanite people, was asked by the queen to look upon her husband, King Lamoni, who had lain as though dead for two days and two nights. "Now, this was what Ammon desired, for he knew that King Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God. . . ." (Al. 19:6.)

We can understand from this state-

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ment that the mind can be enlightened by the Spirit of God and thus can be expanded and enlarged upon by that power.

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The Psalmist said:

1. "... the Lord is the strength of my life. ..." (Ps. 27:1.)

2. "... but God is the strength of my heart and my portion for ever." (Ps. 73:26.)

3. "Blessed is the man whose strength is in thee." (Ps. 84:5.)

Ammon made this observation, "Yea, I know that I am nothing; as to my strength I am weak; therefore, I will not boast of myself, but I will boast of my God, for in his strength I can do all things. ..." (Al. 26:12.)

The apostle Paul made a similar statement when he said, "I can do all things through Christ which strengthened me." (Phil. 4:13.)

Alma, the great teacher of righteousness, gave this admonition to his people: "But that ye would humble

yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering." (Al. 13:28.)

The Lord, speaking through Joseph Smith, the latter-day Prophet, admonished the Saints: "But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of man; for some are of men, and others of devils." (D&C 46:7.)

Again he said to the Prophet (and these instructions apply to the things of which I have spoken, as well as the teachings of all the brethren who will speak in this conference): "Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and

let the solemnities of eternity rest upon your minds." (D&C 43:34.)

To love God with all our heart, might, mind, and strength is our first and most important commitment. Without our eternal God, who is the Father of our spirits, we would not exist. With his love for us and our love for him, everything concerning our eternal welfare and happiness will fit into proper perspective to guide us to that eternal kingdom where God and Christ dwell.

The final words of the commandment, the theme of this presentation, should be etched in our souls forever: "and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.) The service we render to God and his children through his Son, Jesus Christ, with love and with all our heart, might, mind, and strength will bring us the exaltation we hopefully are striving to achieve.

May this commandment—"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him"—always have primacy in our lives, I pray humbly in the name of Jesus Christ. Amen.

What Will the Harvest Be?

John H. Vandenberg

Presiding Bishop

The goodness of our Father in heaven is especially evident at this season as we again witness another great harvest. The planting has been done, the growing season is over, and now the harvest is in process.

Recently, I was in Magic Valley, Idaho. While there I visited three welfare farms that are operated by the wards of the Church in that area. I was impressed by the way in which these farms were being managed. The bounteous crops evidenced the fact that the farms were being cared for properly. It appeared that there would be an excellent harvest.

As we drove away from these farms, however, we noticed a beet field that was overgrown with weeds. It seemed to have had little or no care. Because of the evident neglect, it was clear that the harvest would be minimal, if indeed there would be a harvest at all.

I thought then how much these fields

reflect what can happen to us in our own lives.

When we plant seeds of righteousness and daily rid our lives of weeds, we reap a harvest of satisfaction, happiness, and even eternal joy. But when, because of neglect, we allow weeds to grow and canker our lives, we can reap less abundantly and perhaps even harvest sorrow and discontent. Some years ago, I read a homely verse printed in a seed company publication that builds on this analogy:

"When I put on my worn-out weeds
And with my hands pull garden weeds,
The likeness always comes to mind,
'Tween weeds and sins of human kind.

"For weeds will grow up anywhere
In ground that's either foul or fair,
And when you pull them, you're not
through;

They'll grow right up again for you.

"Some weeds have roots so great in length

That pulling them is test of strength,
And they should be removed with care
Or they'll kill good plants anywhere.

"It makes no difference where you go
There's no place that the weeds can't
grow;
Some folks keep weeding, others won't,
Some folks have gardens, others don't.

"So weeds and sin are quite the same
In growth and action, not in name;
But different is their origin:
God makes the weeds, we make the
sin."

It is important to realize that we make our "garden" or, in this case, our life just what it is.

It has been said that "man has two creators, his God and himself. The first creator furnishes him the raw materials

The spirituality of a ward will be commensurate with the activity of the youth."

for his life. . . . The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts." (William George Jordan.)

No factor in life is more vital to living than the realization that you and I are, in the final analysis, our own creators. This principle is often referred to as the law of the harvest. " . . . whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

This is a law that affects each of our lives. If we plant seeds of righteousness and cultivate them properly, we reap peace, joy, and exaltation; but conversely, if we plant seeds of avarice, hate, and lust, we reap the whirlwind of sorrow and anguish.

Each year as the farmer surveys his land, plants his field, organizes his work, he contemplates having a rich harvest. So should it be in our personal lives and especially so with those who have been called to serve as spiritual leaders. I do not know whether the impact of the wisdom of President David O. McKay's counsel to the stake presidents and bishops has found its mark as yet. He said:

"The spirituality of a ward will be commensurate with the activity of the youth in that ward. The president of the priests quorum is the bishop, by ordination, and it is his duty to have the confidence of those young men and girls of corresponding ages, for they will mold the moral atmosphere of his ward."

A bishop who considers seriously this counsel will have a rich harvest of spirituality and devotion in his ward. As with all programs and directions given by our Church leaders, we can only harvest the benefits by utilizing the various inspired programs. One charted way to involve the youth is through the bishop's youth activity committee, which is outlined in the *Aaronic Priesthood-Youth Handbook*.

An example of the harvest reaped by a bishop who is taking up the cause and is involving the young men and young women of his ward in the spiritual quest has been reported firsthand to the Presiding Bishopric by a young man and a young woman who are participating in this experience. Under the confidence of the bishop the young people of this ward are saying, "Bishop, this is what we want to do. (1) Under your direction we would like to take a program to the homebound members

of our ward. (2) With your permission, we would also like to present the program in sacrament meeting each fifth Sunday; and with your help we'd like to plan the first program around the theme of obedience. (3) For Christmas we'd like to repair toys and make cakes for some of the less fortunate members of our ward. (4) We'd also like to clear the weeds away from the intersections in the neighborhood."

With them it is no longer a program in which they wait for the adults to plan for them. With proper guidance, they are performing above and beyond what is generally expected of them.

A partial reference to youth involvement is alluded to in the September issue of *The Improvement Era*. (See *Era of Youth*, pp. 50-51.) The harvest



that can be reaped by such activity has also been described by a young man who was called to serve on such a committee. In his testimony to the other young people of his ward, he said, in part:

"The Aaronic Priesthood-Youth (activity) committee in the . . . Church is organized to give the youth responsibility in planning and executing their own activities. With this responsibility will come a growth, a growth that will prepare every young Latter-day Saint boy to hold with dignity, honor, and worthiness the Holy Melchizedek Priesthood.

"There's one difference between us and any other youth organization. We do things the Lord's way and not the way we think is best. Our Savior tells us that our Father's house is a house of order; and the priesthood is the way

his house is ordered. With our Father's authority the youth of today will plan and organize our lives to serve our fellowmen and to love the Lord our God with all our heart, mind, and strength, and be eternally obedient to the laws and principles that he has given to us, that one day our Father in heaven might say to each of us, 'Well done, thou good and faithful servant.'" (Daniel William Hunter.)

Another bishop indicated that by implementing the bishop's youth activity committee in his ward, several young people were brought into activity. Perhaps even more significant, under the confidence of the bishop, he said, the youth are assuming the responsibility for their own activities. Certainly for such a bishop there will be not only the harvest of greater spirituality, but also the additional dividend that comes from the development of the youth, since they will usually set their own standards of performance higher for themselves than adults would have done.

For a father, the situation is the same. He will reap joy and happiness if he cultivates and develops his children through family home evenings and other family-centered activities and if he has sufficient confidence in his children to give them responsibility for their activities.

As the youth are involved in meaningful responsibilities, they will rise to meet the challenge. Today's youth need specific guidance because of our complex society, which offers many alternatives for both excellence and mediocrity. They must catch the vision and requirement of an abundant harvest in their own lives.

The law of the harvest is irrevocable in any phase of life. With the simplicity of this law, it is paradoxical that some people have not learned to live their lives accordingly. King Saul offers a tragic example of a man who, in his personal life, failed to learn this simple, yet profound, lesson of life. Unwisely, Saul began to sow pride and hate, feeling he was above the law. Saul could have been a great king; however, he soon began to reap the product of sowing hate and pride. He found from bitter experience that men's "works do follow them." (Rev. 14:13.)

While the operation of the law of the harvest brought pain and anguish to Saul, it conversely will bring blessings and joy to those who sow and cultivate seeds of righteousness. The Lord has declared that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that

law upon which it is predicated." (D&C 130:20-21.)

It is by this law that the bishop I previously referred to reaped the blessing of increased spirituality in his ward through obedience to truth, as directed by our Prophet.

In this world of turmoil, as we look at what the harvest will be for our personal lives, these words of Bernard M. Baruch hold great meaning: "The only freedom man can ever have is the freedom to discipline himself. That is what we are fighting for, to maintain our right to self discipline instead of having the discipline of slavery and tyranny thrust upon us by a conquering enemy."

Scholars often point to the great battles of history and indicate how the fate of the world is shaped by the outcome. Such battles were fought at Waterloo, Concord, Gettysburg, and Normandy. However, after careful analysis one must conclude that the great and determining battles are fought within the soul of man.

No more meaningful battle has been fought than when Christ in Gethsemane placed the will of his Father paramount, in order to bring about the salvation of mankind. The planting of the seeds of his gospel have brought hope, peace, and the opportunity for exaltation.

We can look also to Moses in the plains of Midian, Paul on the road to Damascus, or Joseph Smith in the

Sacred Grove. Each of these men made decisions that not only altered the course of his own life, but also the course of mankind.

Each day of our own lives we are faced with similar decisions. Though they may not seem as dramatic as a Gethsemane or a Sacred Grove, they nevertheless determine the ultimate course of our lives. It is the culmination of our day-to-day decisions and actions that determines whether we will reap a harvest of peace in this life and life eternal, or unhappiness.

Just as the seemingly little sins of Saul culminated in a life of sorrow and tragedy, so the life filled with the day-to-day acts of righteousness will reap a life of peace, joy, and even exaltation. Nowhere is this principle taught more effectively than in these words of the Savior: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me

drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

We are, in a very real way, our own creators. We reap that which we have sown, and we receive our wages of "eternal happiness or eternal misery, according to the spirit which [we] listed to obey, whether it be a good spirit or a bad one. For every man receiveth wages of him whom he listeth to obey. . . ." (Al. 3:26-27.) In other words, we decide by our day-to-day actions what our harvest will be. As with the farms I saw in the Magic Valley of Idaho, it can be a bounteous harvest or it can be a patch of weeds.

May we sow only righteousness, while continuing to rid our lives of the weeds of evil, I pray, in the name of Jesus Christ. Amen.

A Prophet "Great Like Unto Moses"

Milton R. Hunter

Of the First Council of the Seventy

The holy scriptures declare that there were many noble and great spirits among God's numerous sons in the grand council in heaven before this world was created. Speaking of their future mortal probation, the Eternal Father proclaimed that he would make these noble and great ones his rulers. Thus they were chosen in heaven and foreordained by God to become prophets, seers, and revelators in mortality.

The greatest of these spirit sons of the Eternal Father was Jehovah, later known as Jesus Christ. The scriptures declare: "And there stood one among

them that was like unto God." (Abr. 3:24.) The Eternal Father selected this one to work with him as co-creator of the world and also later to serve as the Savior of the human family. In explaining to Abraham about these noble and great spirits, Jehovah said: "Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

The prophet Jeremiah wrote:

"Then the word of the Lord came unto me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified

thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

The Prophet Joseph Smith declared: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 363.)

It seems to be definite, therefore, that all the prophets, seers, and revelators who headed the various gospel dispensations, such as Adam, Enoch,

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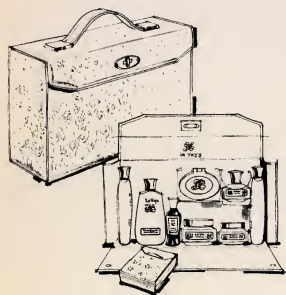
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Noah, Abraham, Moses, and Joseph Smith, were called, sanctified, and foreordained by God before they came into mortality to perform the great works which they performed here.

Approximately 3,500 years before the birth of Joseph Smith, the prophet Joseph of Egyptian fame prophesied that in the latter days God would raise up a great prophet, seer, and revelator. This prophet and seer would perform a great and marvelous work for the salvation of the human family. His name would be Joseph, and his father's name would be Joseph. He would be mighty among the people and would "do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God." (See 2 Ne. 3:4-24.) He would be "great like unto Moses." (2 Ne. 3:9.)

The Prophet Joseph Smith fits in every detail with the prophecy made anciently by Joseph of Egypt. Joseph Smith was God's holy anointed prophet, seer, and revelator through whom the gospel was revealed from heaven and the true Church of Jesus Christ established in the latter days in fulfillment of the predictions made by many of the ancient prophets. In every respect Joseph Smith was God's prophet, seer, and revelator who was "great like unto Moses." A seer has the power to look through the veil and see visions.

No personal visitation to mortal man of God the Father and his Only Begotten Son has been recorded in any holy scriptures which equals the marvelous experience had by Joseph Smith, the seer. In response to his prayer in the Sacred Grove in the spring of 1820, Joseph Smith was visited by God, the Eternal Father, and his Only Begotten Son, Jesus Christ. Joseph reported the following:

"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

And then Joseph received instructions from the Only Begotten Son, and throughout the remainder of his life the Prophet continued to receive numerous revelations from that divine Being.

Also, on other occasions during his life, Joseph Smith had the unusual privilege of seeing Jesus Christ. For example, on February 16, 1832, regarding Sidney Rigdon and himself, Joseph wrote:

"... the Lord touched the eyes of our understandings and they were

opened, . . .

"And we beheld the glory of the Son, on the right hand of the Father, . . .

"And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

These personal experiences had by the Prophet Joseph Smith definitely illustrate the fact that he was indeed a seer "great like unto Moses," because Joseph saw God and talked with him face to face as one man talks with another, even as did Moses.

The Prophet Joseph Smith was also visited on numerous occasions by heavenly messengers other than God, such as the Angel Moroni, John the Baptist, Peter, James, and John, Moses, Elias, and Elijah, as well as by Gabriel, Raphael, and Michael. (See Joseph Smith 2:29-33; D&C 13, 110:11-16, 128:20-21.) These heavenly messengers bestowed upon the Prophet divine powers, keys, authority, and priesthood, and gave him instructions requisite to establishing the true gospel and Church of Jesus Christ on the earth again. Thus, there was a "restitution of all things [to the Prophet Joseph Smith], which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

The principal work of a prophet of God is to be a teacher of religious truths and thereby give to the people the will and the word of the Lord. The Prophet Joseph Smith produced for the world three new volumes of holy scriptures, namely, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and, in addition, he revised the Bible. No prophet who has ever lived has accomplished such a tremendous feat. There are only 177* pages in the Old Testament attributed to Moses, while Joseph Smith either translated through the gift and power of God or received as direct revelation from Jehovah 835* similar-size pages of holy scriptures. Joseph's accomplishments stand superb among prophets as a claimer of the will and the word of the Lord.

Prophets, when directed by the Spirit of the Lord, predict future

*Number of pages may vary with different editions.

events, or, in other words, prophesy. Joseph Smith rates among the greatest of the prophets in this respect, having proclaimed many prophecies. I shall present only one prophecy he made as an illustration. While in Montrose, Iowa, on August 6, 1842, Joseph Smith wrote in his journal:

"... I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (*Documentary History of the Church*, Vol. 5, p. 85.)

We all know that this prophecy has been literally and completely fulfilled.

Perhaps paramount to his accomplishments was that "through the gift and power of God and the Urim and Thummim" he translated the Book of Mormon into modern English from an ancient unknown language called Reformed Egyptian.

It is of significance to remember that Jesus Christ restored his true gospel and Church on the earth again through the Prophet Joseph Smith. The Lord proclaimed that the gospel and Church would never be taken from the earth again nor given to another people. Because of this divine restoration, the Prophet Joseph was murdered when he was 38 years of age. Thus, he sealed his testimony of that divine restoration with his blood, giving his life for the Savior and his Church, as many of the ancient prophets had done.

The following important statement

appears in modern scripture:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . ." (D&C 135:3.)

I bear my testimony that the Prophet Joseph Smith is one of the greatest (if not the greatest) of the prophets, seers, and revelators that the world has known. A study and evaluation of the prophecies he made, the visions and revelations he had, the scriptures he produced, and his numerous mighty works and marvelous accomplishments force this conclusion upon the honest investigator. Joseph Smith shall stand always as superior among God's elect—the noble and great ones whom he selected to be his rulers. Joseph was indeed a prophet, seer, and revelator "great like unto Moses."

In the name of Jesus Christ. Amen.

"Seek, and Ye Shall Find"

Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters, I have had the great honor and privilege of spending the better part of the past nine years in the mission field. Many choice blessings have resulted from this experience. I have had the privilege of meeting and visiting with thousands of religious people from all parts of the world as they visited our Church pavilions at the New York World's Fair and at the Texas World's Fair [HemisFair].

I asked many of these visitors if they believed that they were literally in the image and likeness of God, and almost everyone answered no.

I would like to mention one fine, clean student who visited the pavilion in Texas. He believed in a trinity of God the Eternal Father, Jesus Christ, and the Holy Ghost, that they were all one and the same God, and that they were incomprehensible. I asked him if he believed that Jesus Christ was ever a separate personage from God the Father. He said that he believed they are one and the same God. He asked about our exhibit of the painting that showed the Prophet Joseph Smith in the Sacred Grove, when he claimed that God the Eternal Father and his Son Jesus Christ visited him in the

grove. We talked about the vision of Joseph Smith and the personal appearance of the Father and the Son. We read what Joseph Smith said about this marvelous vision.

Joseph Smith said, "... I saw a pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

We further discussed the profound importance of this divine vision to again witness to all men that the trinity composing the Godhead are separate personages, that they have tangible, personal bodies, and that all mankind is literally in the image and likeness of God. We discussed a number of scriptures showing the appearance of God to Abraham, Jacob, Moses, and all of the ancient prophets. We also talked about the personal life and body of Jesus Christ before and after his death, and about his personal, resurrected body.

He then asked about the Book of

Mormon and its purpose and value as a record of scripture. I had him read the following two statements on the first page of the Book of Mormon: "The Book of Mormon . . . is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

He desired to obtain a copy of the Book of Mormon. He was asked to read the book and to pray about it, and we read the following very important promise from the prophet Moroni, who said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

He said that he would read the book and pray about it.

I met with him again in a few days.

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He said, "I have read part of the Book of Mormon and I have prayed about it, but I did not feel that my prayers were answered as promised by the prophet Moroni."

I mentioned that I had received an answer to my prayers when I asked to know about the Book of Mormon and its value and its origin and its divine purpose. "I wonder why God would answer my prayers regarding the divinity of the Book of Mormon and not answer your prayers. I wonder if you prayed to the same God that I prayed to."

You know, there are many religions in the world today and many and varied concepts of God.

Some worship gods of nature. Some worship the sun and other parts of the universe. Some even worship appetites and the pleasure of this earth.

Some worship an uncreated and incomprehensible trinity of gods. Others worship a god without body, parts, or passions.

The Hindus worship and pray to the god of their belief. The Mohammedans worship and pray to the god of their belief.

If we desire to be Christians and followers of Jesus Christ, we must accept his example, his teachings, and his doctrines.

We must pray to the same God that Jesus Christ prayed to. Many of the gods that are worshipped are from the intellect and minds of men. Through the prophet Jeremiah the Lord said, "Shall a man make gods unto himself, and they are no gods?" (Jer. 16:20.)

The apostle Paul said, "... when ye knew not God, ye did service unto them which by nature are no gods." (Gal. 4:8.) Man-made gods are no gods.

Jesus Christ said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Jesus said to know the only true God and Jesus Christ—not only to know the only true God, but also to know Jesus Christ, whom God has sent.

Then I said to the boy, "Do you remember telling me that you believed that God the Eternal Father and Jesus Christ and the Holy Ghost were all one and the same with no separation, and that they were not personal beings, and that you did not believe that you were literally created in the image and likeness of God?"

He remembered.

If you pray to three gods in one god, that is not the same as praying to God the Eternal Father through Jesus Christ. To pray to a god that you are in the image and likeness of is different from praying to an incomprehensible three gods in one god.

When you believe that Jesus Christ and God the Eternal Father are one and the same god, you are unable to properly use Jesus Christ as your mediator between you and your Heavenly Father.

Remember the vision of Joseph Smith wherein God the Father and his Son Jesus Christ appeared with separate, personal, glorified bodies. The mediator between you and your Heavenly Father is Jesus Christ. Jesus said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

The apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We again read and analyzed the promise made by the prophet Moroni and what one needs to do to receive the divine answer to prayer. In order to receive an answer, you must closely follow the prophet Moroni's counsel. The steps are very important and help to prepare the one praying to receive the witness from his Heavenly Father. The steps are as follows:

Ask God the Eternal Father.

Ask in the name of Jesus Christ. (Jesus is the mediator.)

Ask the Eternal Father if the teachings in the Book of Mormon are true.

Ask with a sincere heart.

Ask with real intent, with sincere desire to know, having faith in Christ.

The prophet's promise is that if you ask the Eternal Father in the name of Jesus Christ, with a sincere heart, with real intent, with faith in Christ, he will manifest the truth unto you by the power of the Holy Ghost.

All three members of the Godhead are separately and individually involved to give this great promise and answer to prayer.

The young man said that he would prepare himself to again ask God in prayer. When we met again he said he had received his answer.

Again I repeat, it is very important that we know the only true God and his Son Jesus Christ. We should all remember the great goal as given by Jesus Christ, who said: "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Brothers and sisters, our great assignment to God's children, to every nation, individual, tongue, and people, is to teach them about the true and living God, about God the Eternal Father, and about his Son Jesus Christ, our Savior and our Redeemer.

One of the best ways for every member of this Church to be a missionary and to do as our Prophet David O. McKay has asked is to have a copy or

copies of the Book of Mormon in the homes of your nonmember friends and neighbors.

Encourage them to read the Book of Mormon and to pray about it. You should read to them the great God-inspired promise by the prophet Moroni of how they can receive the witness to the Book of Mormon, and to know of its divine purpose. Be sure they follow the steps given in the promise. This promise needs the testimony and the help of one who has received the witness and the answer promised by

the prophet. The Lord said that everyone that asks receives. Everyone that seeks shall find, and to everyone that knocks, it shall be opened unto him. (See Matt. 7:8.)

Brothers and sisters, the world is hungry and looking for a new witness. They need the testimony and they need the strength and they need the counsel of one who has the testimony and the witness. The Lord is at the helm in this great program. It's the Lord's work to bring to pass the immortality and eternal life of man,

but the Lord has placed much of the responsibility of teaching and helping his children upon those who have received the witness.

The Lord gives a great promise: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

May we help our Father's children to receive the commitments of the Lord by complying and being obedient to his great plan and his teachings, I humbly pray in the name of Jesus Christ. Amen.

The World Needs Healing

Eldred G. Smith

Patriarch to the Church

There should be no doubt in the minds of any of us that the world is not well. It is not dying yet, but it is sick. It does not have an incurable disease, for we have a good physician. The world just needs healing.

This is not new in the world. There have been problems and crises off and on from the very beginning of mortality. The scriptures are replete with references concerning similar conditions. The Lord has, from the very beginning, given man warnings and promises. Should the scriptures fall open at almost any place, they would very likely reveal the remedy for all problems, even present-day conditions.

Adam and Eve were admonished to repent and be obedient to God's command. Yet, by the time of Noah the world was so sick, God had to destroy all except Noah and those with him.

Then in the latter part of Israel's wanderings in the wilderness, Moses, having been told he was not to see the promised land, declared to all Israel the following warning and promise.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days"—Are these not the latter days? Are we not Israel? Then he is talking to us; yes, to us here in 1968—"if thou turn to the Lord thy God, and shall be obedient unto his voice;"—Does not the voice of the Lord come to us from his Prophet?

"(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware

unto them." (Deut. 4:29-31.)

Open the scriptures to another historical occasion: the dedicatory services of Solomon's temple.

This was a great sacrificial ordinance. Solomon offered a sacrifice of 2,000 oxen and 120,000 sheep. This was a seven-day dedicatory service. Then the Lord answered Solomon's prayer. Note here the application to our time:

The Lord said to Solomon:

"If my people, which are called by my name [Are these not the members of the Church of Jesus Christ?], shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.)

Is there any doubt that our land needs healing? Christ in Jerusalem, seeing the iniquity, declared:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

Turn to the Book of Mormon. This is a record of continual ups and downs of the people. With righteousness, there was peace and prosperity. When they became wicked and sinful, there was war, destruction, famine.

Following the great destruction of the more wicked on this hemisphere at the time of the crucifixion of Christ, the voice of the Lord was heard to declare:

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and

blessed are those who come unto me.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:14, 21-22.)

"... how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart." (3 Ne. 10:6.)

Here the Lord says, "Ye ends of the earth." Does that not mean us? This was not just to those who heard his voice. For this purpose it was recorded and preserved down through the centuries and brought forth by the instrumentality of God through his servant, the Prophet Joseph Smith, for us of this day. The promise here is only to those who repent and do his will—yes, the promise of eternal life. This means exaltation. He will save the world in that all will be resurrected, but only those who come unto him and do his will shall receive eternal life.

Do you believe this? I believe it! I know it, just as I know that God lives, and that Jesus is the Christ, the Son of the living God. I know that his kingdom has been restored to earth in these the latter days through the Prophet Joseph Smith.

If we will heed the word of the Lord through his servant and Prophet today, President David O. McKay, the Lord shall heal our land; he shall give us eternal life. I so testify in the name of Jesus Christ. Amen.

"Two Roads . . ."

Richard L. Evans

Of the Council of the Twelve

Some days ago, on September 17, as referred to by President McKay this morning, we dedicated a new flagpole on Temple Square, with flags flying a hundred feet high and a base and background of panels on liberty and law, including the Ten Commandments and some other reminders of our basic beliefs, among them these:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D&C 134:1-2.)

"We believe in . . . obeying, honoring, and sustaining the law." (Article of Faith 12.)

Despite an all too prevalent and all too popular appeal to permissiveness, we still reap what we sow. And I would plead this day, with the young, the old, with the counselors of youth, the teachers of youth—with all of us—to recommit ourselves to living by law.

To those who are pulling away from God-given and long-proved principles, abandoning and protesting, may I offer the very interesting observation of a wise and seasoned president whose stake I was recently privileged to visit, and who said, in substance, with golf course connotation, "When there is all that fairway, why do you play so much in the rough?" (President Rudolph L. Van Kampen, Riverdale [Utah] Stake.)

Too many are playing in the rough, frustrated, foolishly dissipating present possibilities, and jeopardizing the limitless opportunities of everlasting life. Too many are protesting, lashing out in anger, without making any constructive contribution to solving the ills and the evils. We ought to be angry about evil and never be complacent, never let it quietly seep into our surroundings. But we ought not to be angry and re-

sentful against good advice, against reasonable restraint, against the counsels God has given. Stubborn, blind, brash anger, going ahead against all safeguards and danger signs, is an utterly shortsighted and self-destructive anger.

Let me insert here some comments on irresponsible protest from three or four significant sources, dating back to the last century and coming down to the present scene.

The first is from Phillips Brooks: "If circumstances taunt and persecute you," he said, "if everything you touch is a strain and a temptation, do not stand idly wishing that the world were



changed. The change must be in you. . . . Back on the wills of men, where it belongs, falls the responsibility of sin. . . ." (*Twenty Sermons*, No. 14.)

The second, from Dr. Fosdick, comes closer to us in time: "Today, . . . I am dealing with a special area of young persons, some of whom, I think, are fooling themselves . . ." he said. ". . . they find it easier to become excited over social reform than to deal . . . with their own characters. . . ."

"They are, for example, pacifists in general [allegedly so], but they have such a quality of spirit that they break

up the peace of any group they enter. . . . They ardently say that the world needs to be changed but their neighbors know that, however that may be, *they* certainly need to be changed. . . ."

"Suppose that the social reforms . . . were now successfully achieved. Can any one who . . . visualizes that reformed society suppose that . . . personal character would be called for less? Surely, personal character would be called for more. . . ."

". . . always in history character and happiness have come to people . . . when they shouldered their personal responsibility. . . ." (Harry Emerson Fosdick, "On Shouldering One's Own Responsibility.")

The third is a comment from George Kennan (former U. S. Ambassador to Russia and Pulitzer Prize author) as recently reported:

"The revolutionary habit may get ominously out of hand. . . . Violent protest . . . amounts to 'intimidation and blackmail'; if tolerated, it leads to dictatorship. 'I have seen more harm done in this world by those who tried to storm the bastions of society in the name of utopian beliefs . . . than by all the humble efforts of those who have tried to create a little order and civility and affection within their own intimate entourage. . . . The revolutionaries . . . have not been able to face a 'vitaly important truth'; namely, that the 'decisive seat of evil in this world is not in the social and political institutions and not even, as a rule, in the ill will or iniquities of statesmen but simply in the weakness and imperfection of the human soul itself, and by that I mean literally every soul, including my own and that of the student militant at the gate.'"

"The disquieting thing about today's revolutionaries is that many of them could not care less about traditional good and evil. Their vision is apocalyptic. . . . Ultimately . . . it will accept nothing save . . . obliteration of all stabilities. . . ."

"People yearn for ultimate upheaval," said Earl Rovit, "because they believe it will restore 'innocence and

purity' to the world. . . Yet it may be destruction that really attracts them. Their basic attitude is not that they 'want to break windows in order to let the fresh air in.' . . . the fact is they are 'hopelessly in love with the sound of smashing glass.'" (*Time*, June 28, 1968, p. 47; quoting Kennan and Rovit.)

Recently, with some much appreciated help, I have had occasion to select some citations on the roads and pathways that people pursue:

"Any road leads to the end of the world," said Edward Fitzgerald. (*Poionius*, p. 86.)

"Where the road bends abruptly take short steps." (Ernest Bramah.)

And, of course, there is the classic from Robert Frost on "The Road Not Taken":

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference."

My beloved young friends, let us not destroy ourselves by taking the wrong road—by refusing counsel, by departing from proved principles, by yielding to appetites, by indulging passions, by straying off the straight way that leads to life and truth and to all the limitless accomplishments of the everlasting future, as well as peace and purpose and happiness here.

Of course, the young—and all of us—are often impatient to see Utopia come sooner, to see everything set right, right now. There may be in the air a little of the feeling of Hamlet:

"The time is out of joint: O cursed spite, That ever I was born to set it right!" (William Shakespeare, *Hamlet*, Act I, sc. 5.)

But just plain protest and rebellion and dissipation and destruction will not set things right.

The answer is that we were all born to set right whatever should be set right that is within our reach. We shouldn't dodge or run from duty, but should be engaged in the service of our fellowmen, in the service of the Master, in doing all that should and can be done.

And as to opportunities for action, there is in the Church of Jesus Christ provision for activity and action pertaining to the physical and mental and spiritual health and wholeness of all men everywhere. There is outlet and opportunity for the strength and service of all who wish to help toward the peace and well-being of all people: welfare, serving others, taking care of our own; tithing; teaching; health, hospitals; schools here at home; educating the less privileged in far places; bringing thousands of the children of others

into our homes and hospitals; youth programs, athletics, talent development, cultural and recreational activities; rehabilitating people with problems; preserving the integrity of home and marriage and family life; caring for the sick, compassionate service; encouragement to seek knowledge, to develop skills, to acquire competence, to qualify for professional service; encouragement to be active in politics, civic affairs, public service; to foster freedom; to share the gospel, to teach the truth; to move among all peoples—to learn their languages, to become acquainted with customs and cultures; to be anxiously and constructively concerned about the physical, mental, moral, spiritual well-being, the peace and health and happiness of all people—and with the earnest intent and endeavor that all this be done without the use of public funds.

The list could be multiplied to include a completeness of provision for the temporal and eternal salvation of all.

My beloved young friends—and you who are older: There are some things that are "not good for man" and which we are counseled not to do and not to partake of, but basically this is not a gospel of not doing. There is ample opportunity for all for the outlet of all your energy and earnest intent for the blessing and upbuilding of people at home and worldwide.

Of course the world has troubles, uncertainties, problems. Of course we are impatient and puzzled at times, but the means and the reason for improving and repenting and for solving the problems are given us in our Father's plans and purposes.

May I cite two oft-quoted scriptures, and put some added emphasis on them:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:27. Italics added.)

The emphasis could well be on *good* and *righteousness*.

Another: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . ." (D&C 98:10.)

I infer from this that we have an obligation to be active in public issues, in civic problems, and to provide honest and good men and wise men to serve and give leadership in public affairs.

We shouldn't be sideline sitters.

With you, I thank God for a prophet to guide us in these latter days. He has given us counsel at this conference, and through all his faithful years in the great-hearted kindness and inspiration of his calling.

I hope and pray that we may accept



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the counsel of President McKay, and the counsel of Him whom he serves.

The Lord hasn't asked of any of us anything that we can't do, nor given us any commandment that we can't keep.

I only know one place to put my trust—in the counsels and commandments of God, which patiently he has repeated over and over through the ages, and again and again given us.

Mothers, fathers: Set before your children a righteous example. Love them; lead them. Take them where they should be. If they follow you, be sure that they follow you in the right habits, to the right places, for the right purposes. Don't lead off in any direction in which you would wish they wouldn't follow.

And you, my beloved young friends: You have more opportunities than any generation ever had. God bless you

to choose the right, to use your energies in constructive, righteous ways, in useful, virtuous, productive performance, not in irresponsible protest, not dropping out, but entering in, with the full use of the opportunities and talents God has given you, knowing and keeping his commandments, honoring, obeying, and sustaining and upholding the law, and going forward in faith with peace and accomplishment and quiet conscience.

"Any road leads to the end of the world."

"When there is all that fairway, why do you play so much in the rough?"

"What is the use of running when you are on the wrong road?" (W. G. Benham, *Proverbs*.)

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—

I took the one less travelled by,
And that has made all the difference."

I leave you my witness of this work, my witness of the living God who is our Father and who made us in his own image—my witness of the divinity of his beloved Son, our Lord and Savior. All he did was for the salvation of men.

May each of us follow his example and seek with all our hearts to save ourselves, our families, and all our Father's family, to the very best of our abilities and energies and opportunities—not negatively protesting, but positively producing; not sitting down, but serving and moving forward; not destroying, but creating; not infecting with doubt, but building with faith; I pray in the name of Jesus Christ, our beloved Lord and Savior. Amen.

Saturday morning session, October 5, 1968

If a Man Begins to Build

Paul H. Dunn

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters, both seen and unseen, my heart has been greatly touched during this conference. I have felt the Spirit of the Lord, and I too seek an interest in the divine Spirit as I now give some of the thoughts that have been upon my mind these past days. I invite the listening audience to seek that same Spirit in order that we might be touched together in the things that I attempt to say.

About two miles from our former home in California, the framework of a house stood unfinished for several years. It was beautiful. It was in a very lovely location. The plan of the house was interesting, and the material out of which the framework had been built seemed quite satisfactory.

As I continued to drive past the house month after month on my way to work, I noticed that the lumber was gradually changing color—first a faded yellow, then a darker yellow; light brown, then a darker brown; until at the close of the first year the framework appeared to be almost black.

Not only was the color changing, but with each passing day the skeleton of the unfinished house became more articulate, until one day it actually

seemed to speak to me. So challenging was its message, I know I shall never forget it. Like the voice from across the centuries, the blackened structure seemed to ask: "... which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

The message was being hurled directly at me and, I think, at all others who had sworn, regardless of cost, to build a completed life. Have we stood by this promise, whether the houses of our lives were large or small? Are our lives each day completed structures? Or have the tempting challenge of the crowd and the worries of depressing moments caused us to become slack in our work? Do our lives now stand before the world as half-finished skeletons of the beautiful houses we had sworn to build?

The voice continued to speak: "... what king, going to make war against another king, sitteth not down

first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand?"

"Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace."

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

"... He that hath ears to hear, let him hear." (Luke 14:31-33, 35.)

This voice of warning suggests, I feel, one of the most vital teachings of the Savior. If we really want to build well, the first thing we must do is to have faith in God and in his Son Jesus Christ, admit our weaknesses through repentance, and then seek baptism by those having proper authority in order that we might "come unto him."

But we must not stop there. Having admitted our present incompleteness, the next step is to put everything we have into the development of a great life. "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Ne. 12:6. See also Matt. 5:6.) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(Matt. 6:33. See also 3 Ne. 13:33.) Once again, the principle Jesus advocates is truly as old as the hills. Other things being equal, he intimates that we get exactly what we seek if we seek it diligently enough.

Someone has said, "The longer I live, the more deeply I am convinced that that which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant, is desire, invincible determination, the purpose once formed and then death or victory."

When Sir John Hunt stood at the foot of Mount Everest, he did not expect his team of mountain climbers to reach its summit by some sort of magic or in one leap. He had mapped the climb by stages, one day at a time. Each day the men ascended as far as they had planned for that day. The morning that two members of his party, Hillary and Tenzing, finally stepped upon the summit was the climax of many days' effort. The last step was the crowning one of many arduous steps to the top.

What you set out to do this morning may not seem as difficult or spectacular as climbing Mount Everest, but you must apply the same principle. You must go step by step, with full desire and energy focused on the end you seek. Such is the law of success in every sphere of life. Why should it not be so in the building of a balanced, righteous life? "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." This challenging principle becomes ever more vivid when we study the conditions of Palestine and learn of the severe physical hunger and thirst that are experienced in that semidesert land.

It is not uncommon for bath water, for example, to be drained off and used for irrigation purposes. So very scarce was water that biblical writers frequently and effectively mention water in their figures of speech. I call your attention to only a few.

Perhaps the most poetic Old Testament writer, the Psalmist, yearns: "As the hart panteth after the water brooks, so panteth my soul after thee, O God.

"My soul thirsteth for God, for the living God." (Ps. 42:1-2.)

Isaiah, searching for words to describe the happy future of Zion, tells his people: "... for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water..." (Isa. 35:6-7.)

When Jesus talks to the Samaritan woman at the well, he tells her that if she will accept the water of life

which he has to give, she will never thirst again. "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

John the Revelator even goes so far as to compare heaven to a place containing a crystal spring of water where one may drink as much as he pleases without charge. "I will give unto him that is athirst of the fountain of the water of life freely." (Rev. 21:6.) "They shall hunger no more, neither thirst any more; . . .

"For the Lamb . . . shall lead them unto living fountains of water. . . ." (Rev. 7:16-17.)

Water, you see, is so hard to find in Palestine and the surrounding desert country that people almost go crazy from thirst. Food is so scarce that men



and women are often compelled to live on a daily diet of no more than a few dates and a cup of milk, or even so little as a piece of hard bread. Under such conditions people naturally make the attainment of food and water their chief concern. Jesus contends that only when we are equally serious about attaining a righteous life, when we really hunger and thirst after righteousness, shall we be filled.

An outstanding teacher was once listening to his wife play a beautiful sonata on the piano. "I would give anything in the world to be able to play like that," he said.

"All right," she responded. "Let's see if you really mean that. You say that you would give anything in the world to be able to play as I have. I have given several hours a day almost every day for the last 15 years. I have given up picnics and parties and many other kinds of entertainment in order to stay at my task. I have sacrificed the study of many interesting subjects; I have given and worked and worked and given. At times it seemed that I

could not work another hour or sacrifice another thing. To play the piano as well as I do, would you really be willing to give that much?"

"You've got me there," he admitted. "I thought I would give almost anything to be a great piano player. I realize now that while I would give up a few things, I do not want this particular ability enough to sacrifice much time or many pleasures for its attainment."

"But you are a great teacher," she reminded him. "You have succeeded in your profession because you have done with your teaching what I have done with my music. You made it the first consideration of your life, sacrificing where others have not been willing to sacrifice, studying, working, and planning where others have not been willing to make the effort. You have sought first the kingdom of teaching, and this you have been able to achieve."

So the Savior would have us realize that in the building of eternal lives, there is nothing mysterious or unusual about the illustration just cited. If we want to build mediocre spiritual houses, let us give a minimum of time and effort. If we want to build beautiful houses of life or to change the design of our present lives, if we wish to reach great heights in our upward climb toward eternal life, let us do away with all of the things and every thought that hinder our progress. A mere public announcement of faith will little hasten our progress. Simply joining a church and regularly attending all of its various meetings is no guarantee. Only when we put faith, repentance, and baptism first, and seek righteousness in our thinking, and without serious regret give up every conflicting desire shall we be able to reach the coveted goal, because the Savior has said, "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14. See also 3 Ne. 14:14.)

The reason, I suspect, that we have so many mediocre musicians in the world is that there are only a few people who are willing to follow the narrow road that leads to great musicianship. We have so few great artists, lawyers, doctors, and teachers because only a few are willing to get rid of the excess baggage that prevents them from traveling the straight and narrow road. Herbert Hoover once warned: "We are in danger of developing a cult of the common man," which he went on to interpret to mean a cult of mediocrity. The great human advances have not been brought about by mediocre men and women; they have been achieved by distinctly uncommon people with vital sparks of desire.

In Palestine a person who always looked at others with envy was referred to as one having a "bad eye." One who stole was said to have a "long arm." Jesus, knowing that everyone would understand what he meant, told the people that it would be better for one to pluck out his eye (envying others' wealth and honor) or cut off his hand (being unjust and dishonest) than to keep these bad habits and ruin the possibility of developing a fully rounded, well-balanced life. (See Matt. 5:29.)

Does honesty always bring material reward? "Be good and you will be wealthy." I suspect that many of us believed that as children. However, some wealthy people are not honest, and some honest people have never had many worldly possessions. We miss the point of the Savior's teaching unless we realize that the reward of righteousness is something bigger, better, and more beautiful than material gain. Envy, dishonesty, and unfairness—all of these are excess baggage, and as such are not worth what it costs to carry them with us. Our Heavenly Father knows our need and will bless us accordingly.

This principle, I think, is illustrated by an experience of a young friend of mine. Married, with two children, and

living on a very small salary, he found it necessary to budget strictly. He and his wife spent only a few cents occasionally for entertainment. He traveled all over town to find reasonable prices. Often when I asked him to go some place, he would reply, "Sorry, Paul, I can't do it this week. I've used up my budget for gasoline."

One summer I found him a job doing some menial tasks that would be classified as unskilled labor. Since he was a college graduate and a high school teacher, I asked if he really enjoyed doing such work, if he found satisfaction in the bondage of such a restricted budget. He replied, "Of course I don't enjoy it, but I do it because I'm anxious (hungry, if you please) to have a house of my own."

In conclusion, let me say that the house I mentioned earlier was finally completed. It is really a beautiful structure. If I were to take you past it without telling you its history, I am quite certain that you would never guess it had been black and unsightly, standing for months as nothing but the framework of a great purpose. Today it is a most attractive home. And it still talks to me, reminding me each time I see it that even adults who have failed thus far may still build beautiful eternal lives.

Perhaps we spend too much time, my brothers and sisters, worrying about the mistakes of our youth, forgetting that we as adults have the opportunity to continue building as the years go by. I suspect the Lord was thinking of all ages and classes of people when he said, "And blessed are they which do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." "... seek ye first the kingdom of God, and his righteousness; and all these things [whatever proves necessary for righteous people] shall be added unto you."

Today throughout the world there are thousands of young men—we call them missionaries—who have been sent forth with a divine message for you. They are ready to help you "seek" in order that you might find the "strait and narrow path" of which the Savior speaks. May I invite you to open your doors and hearts so that you too might come to know and be filled with that same sweet, holy spirit. I testify to the world that God does live. Jesus is the Christ. There is today a prophet of the Lord in the world, and I am happy to announce that God's kingdom has again been restored in these latter days. I bear this personal witness humbly and simply in the name of Jesus Christ. Amen.

"Rise, and Stand Upon Thy Feet"

Gordon B. Hinckley

Of the Council of the Twelve

My dear brethren and sisters, I seek the inspiration of the Holy Spirit.

We have just sung a great hymn—"Come, O thou King of kings! We've waited long for thee, With healing in thy wings, To set thy people free." (*Hymns*, No. 20.) This hymn was written during those troubled years when our forebears were driven and pressed, when they were winnowed as grain thrown before the wind and tried in the crucible of persecution. They longed for the millennial day when the Lord will come to earth to reign as King of kings.

There's not a hollow dream. The God of heaven has ordained that day. The prophets of all dispensations have spoken of it. We know not when it will come, but its dawning is certain.

We need not wait, however, for that millennial morning. We can improve

today without waiting for tomorrow. We can alter circumstances ourselves, without waiting for others. We can hold back the forces that would debilitate and weaken us. We can strengthen the forces that will improve the world.

Reflecting on this, I have thought of the words of Paul to Agrippa when Paul described his experience on the road to Damascus. He saw a light from heaven and heard a voice speaking unto him, and he fell to the ground. And Jesus said, "... rise, and stand upon thy feet: for I have appeared unto thee . . . to make thee a minister and a witness . . . ;

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. . . ." (Acts 26:16, 18.)

This is the business of the Church—

to open the vision of men to eternal verities, and to prompt them to take a stand for equity and decency, for virtue and sobriety and goodness.

More than a century ago Alex de Tocqueville, a French philosopher, visited America and out of the impressions of that tour wrote these interesting words:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will

cease to be great."

Where has gone the goodness of America? What happened to her pulpits aflame with righteousness? Why are so many of her youth disillusioned and rebellious?

I am not one who believes that all is wrong with this land. There is so much that is right and so much that is good.

But neither do I believe that all is well. Our problems are legion, but we are not alone in these. Other lands, most lands, are similarly afflicted.

But this need not be a terminal illness. The course can be changed. We can bring about a regression of the dread disease which seems to trouble us.

Too often we think our society is a vast, impersonal establishment, complex almost beyond comprehension. But although both complex and vast, it is made up of individuals. It was to Saul, the individual, that the Lord spoke on the way to Damascus. Saul's life was changed that day, and thereafter Saul changed the world.

Problems of the kind we have today are not new. Ezekiel cataloged the evils of ancient Israel—immorality, dishonesty, oppression of the poor, robbery, and many others. And then the Lord said through Ezekiel: "... I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it." There then follows this tragic conclusion: "but I found none." (Ezek. 22:30.)

It is better today. There is a man. Yes, there are many men who will build up a wall and stand in the breach against the evils that would erode our society. But there is need for so many more.

The place to begin to reform the world is not Washington or Paris or Tokyo or London. The place to begin is with oneself. A wise man once declared: "Make of yourself an honest man and there will be one fewer rascals in the world."

From self, the next step is the family. The Lord through revelation has laid upon parents the mandate to "teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

Fathers and mothers are needed who will rise and stand upon their feet to make of their homes sanctuaries in which children will grow in a spirit of obedience, industry, and fidelity to tested standards of conduct. If our society is coming apart at the seams, it is because the tailor and the seamstress in the home are not producing the kind of stitching that will hold under stress. In the name of giving advantages, we have too often bartered away the real

opportunities of our children.

I clipped an interesting ad from one of our magazines the other day. It reads as follows:

"I want my boy to have all the advantages I can give him—

"Such as having to earn his own allowance by running errands, cutting lawns.

"Such as getting good grades in school—getting them because he wants to, and because he knows what it would do to me if he didn't.

"Such as being proud to be clean and neat and decent.

"Such as standing up and standing proud when his country's flag goes by.

"Such as addressing elder friends of his parents as 'sir' and 'ma'am.'

"Such as having to earn his own way in the world and knowing he has to prepare for it by hard work, hard study, and sacrificing some of the pleasures and ease his friends may get from too-indulgent parents.

"These are the advantages I want my son to have, because these are the things which will make him self-respecting and self-reliant and successful. And that is the happiness I want him to have." (Warner & Swasey, *U. S. News & World Report*, March 18, 1968, p. 1.)

To which I should like to add—I want my son to have yet other advantages.

I want him to read the great stories of the Old Testament in the very language of the Bible and become acquainted with the great men to whom Jehovah spoke.

I want him to read—along with his science and politics and business—the New Testament, the Gospels with their record of the matchless life of the Son of God, and the writings of the courageous men who testified of him and who sealed their undying witness with their lives.

I want him to read the testament of the New World, the Book of Mormon, as another witness of the divinity and living reality of the Lord Jesus Christ, the Redeemer of mankind.

I want my son to have the advantage of faith in the living God, a faith that will carry him through the inevitable storms and strains of life, a faith that will discipline him against the temptations that will seductively beckon him.

A young man came into my office the other day. He was dressed in uniform. He was on his way home from Vietnam. For a year he had walked through the furnace of battle in a hotly contested area along the Laotian border.

I had seen him just before he had left for Asia. Now he had come back, alive—miraculously, as he regarded it—thankful, but depressed in spirit.

"I want my son to have the advantages of hard work, study, and faith."

He had just arrived at the airport and had a little time before his bus left for the small country town where he had grown up and where some of his family still live. We talked about the war. I noticed the campaign ribbons on his chest, including a citation for outstanding service.

I told him the town band would be out to meet him, that he could go home with pride. He looked up and said, "No, I'm ashamed."

"Ashamed of what?" I asked.

"Of what I've done," he replied. "I should have been stronger. I was weak. I gave in, first on little things and then on big ones. Oh, I did nothing that the men all about me were not doing. But I should have done better. My friends back home would have expected better things of me, and had I been stronger I might have helped some of those who, with the right example, would have had the strength to resist."

He lowered his head as we talked, and I saw tears fall from his cheek across the ribbons on his chest.

I tried to reassure him, but he found little comfort. He was a military hero, but he regarded himself as a moral coward.

Not long after that I talked with another young man also recently returned from the war. He too had walked the jungle patrols, his heart pounding with fear. But reluctantly he admitted that the greatest fear he had was the fear of ridicule.

The men of his company laughed at him, taunted him, plastered him with a nickname that troubled him. They told him they were going to force him to do some of the things they reveled in. Then on one occasion when the going was rough, he faced them and quietly said, "Look, I know you think I'm a square. I don't consider myself any better than any of the rest of you. But I grew up in a different way. I grew up in a religious home and a religious town. I went to church on Sundays. We prayed together as a family. I was taught to stay away from these things. It's just that I believe differently. With me it's a matter of religion, and it's kind of a way of respecting my mother and my dad. All of you together might force me toward a compromising situation, but that wouldn't change me, and you wouldn't feel right after you'd done it."

One by one they turned silently

away. But during the next few days each came to ask his pardon, and from his example others gained the strength and the will to change their own lives. He taught the gospel to two of them and brought them into the Church.

The difference between these two young men lies in the homes from which they came. The first came out of a home where there was bickering, tyranny, drinking, neglect, abandonment, and finally divorce. When the storm of temptation blew against the young tree, the roots were in shallow soil, and it fell.

The second came from the same kind of town—small, dusty, and unimportant. The home from which he came was likewise modest, but a good man presided in that home as the father. He dealt with his wife with kindness, respect, and courtesy. The mother honored her husband and cast an aura of love about the home. And the son who left that home carried with him a fiber in his soul, a fiber that held firm under the tauntings of his associates, whose eyes he opened when he arose and stood on his feet as a quiet witness of the teachings of his parents.

This is the kind of strength that will come from fathers who quietly stand before their families as ministers and witnesses of the eternal verities which, when nurtured in the home, build character in the citizens of the nation.

I repeat, the first place to take a position for right is with oneself. The

second is with the family. The third is with the community and the state. Here again there is a call for men who will rise and stand against plans and programs that will expose our youth to influences that inevitably will trap some. There are many such influences and programs in every community. May I mention one specifically? I do so because it is an issue immediately before us, one we regard as having serious moral consequences, and one on which President McKay has spoken out unequivocally.

No one can honestly doubt that alcohol is a problem in our society. More than 25,000 people die each year on our highways in accidents that are alcohol-related. Drinking is recognized as a factor in a majority of serious crimes. It leaves in its wake a train of evils—broken homes, abandoned children, unemployment, and many other social problems.

This state presently has one of the lowest per capita consumption rates in the nation, less than half the average of those states that permit the sale of liquor by the drink. Under present law no adult who wants to drink is denied that privilege, and yet there is now a proposal, under the guise of better control, to greatly expand the availability of liquor, providing for public bars where people of all ages could be admitted. We are convinced that this would mean a much wider exposure of youth to alcohol, with, as we believe, consequent tragic results. We

are not so naive as to think that every young man or woman who happens to be in the vicinity of a public bar would partake of a drink. But we are convinced that the wider the exposure, the more there will be who will partake.

The leadership of a dedicated and concerned handful has grown to an army of many thousands of men and women from all walks of life and from all political parties who have risen and now stand in opposition to this effort. They are volunteers, working entirely without compensation; men and women of many churches, joining hands in a common cause and inviting others to exercise their franchise as witnesses of their stand against a program that would benefit a few at the expense of the many. This is but one example of what can happen when a few men rise and stand for principle. Others follow, a few at first, but the number grows. As in the days of Saul, so it may be in our time. In so standing, we honor a great heritage and leave a greater inheritance. May I close with three questions taken from the Jewish Theological Seminary:

"How shall we pass on our heritage? "Will it be diminished or increased?"

"Will we be the grandfathers, or only the grandsons of great men?"

God bless us with strength to stand for the right, I humbly pray as I leave with you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

Make Our Lord and Master Your Friend

Harold B. Lee

Of the Council of the Twelve

My beloved brothers and sisters, you in this vast audience that we can see, and you who may be listening elsewhere to the proceedings of this conference, I am reassured this morning by a revelation in which the Lord has said that if one speaks by the Spirit and others listen by the Spirit, all of us may be edified together. I therefore yield myself to the spirit of this great conference, and I invite this vast audience to listen by that same spirit.

Recently, during a mission tour, I listened to a brilliant young man bear his testimony wherein he quoted a recorded incident in which the Master

referred to his disciples as his "friends." Then the young man impressively expressed his most fervent hope that he too could so conduct his life that one day the Master would find him worthy to be called by the Lord "his friend."

Possibly he had read what the apostle James had said about Father Abraham: "Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." (Jas. 2:23.)

He remembered what the Master had said as he defined the bond of brotherhood existing between him and his disciples. The Master said:

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-15.)

The apostle James had elsewhere declared: "... a friend of the world is the enemy of God." (Jas. 4:4.)

The use of the word "world" in this sense is defined in the scriptures when

speaking of the "end of the world" as the destruction of the wickedness that is in the world. (See Joseph Smith 1:4.)

The world to which the apostles James and John and the Master make reference is that moral and spiritual system which is hostile to God and which seeks to delude us into thinking that we and mankind generally do not need God. It is a society which in every age has operated and is operating on wrong principles, from selfish desires, from improper motives, unworthy standards, and false values. Those who do not accept God's revelation through his prophets have devised numerous philosophies from their limited human reasoning and seemingly think that they can find happiness and the satisfaction of their souls by ignoring God's plan of salvation.

One of the greatest threats to the work of the Lord today comes from false educational ideas. There is a growing tendency of teachers within and without the Church to make academic interpretations of gospel teachings—to read, as a prophet-leader has said, "by the lamp of their own conceit." Unfortunately, much in the sciences, the arts, politics, and the entertainment field, as has been well said by an eminent scholar, is "all dominated by this humanistic approach which ignores God and his word as revealed through the prophets." This kind of worldly system apparently hopes to draw men away from God by making man the "measure of all things," as some worldly philosophers have said.

That this danger would be among us today was foreshadowed by the ancient prophets, who gave us a sure measure by which we might know that which is of God and that which emanates from evil sources.

Here is a prophet speaking: "... for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work; for he persuadeth no man to do good, no, not one; neither do his angels, neither do they who subject themselves unto him." (Moro. 7:16-17.)

You will note that this statement makes no distinction as to whether it be labeled as religion, philosophy, science, or politics, or ugly dress patterns of today, or the world of so-called entertainment.

True Christians who know the word of God understand that there are in-

visible forces which are waging war against God and his people who are striving to do his will.

The apostle Paul understood this and clearly depicts the nature of this eternal struggle. He wrote to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Master referred to Satan as the "prince of this world" when he warned: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John 14:30.)

At the same time our Lord gave them comfort with his words: "Now is the judgment of this world: now shall the prince of this world be cast out.

"Then Jesus said unto them, Yet a



little while is the light with you. Walk while ye have the light, . . . for he that walketh in darkness knoweth not whither he goeth." (John 12:31, 35.)

If we would be free from the pitfalls of these evil forces, we must understand the Master's words. Satan and his hordes are ever present in the midst of us. We must make certain that when he comes, as the Master warned, he will have nothing on us and will go away and leave us alone. As long as we walk in the light of the revealed truths of the gospel of Jesus Christ, we need never walk in darkness but may always be sure of our course and know "whither [we] goeth."

One of our pioneer leaders foresaw this battle with invisible forces that would come to us in these supposedly sheltered valleys. It was as though this prophet-leader saw the very conditions existing in 1968, in which some would

"One of the greatest threats today comes from false educational ideas."

be relaxing in fancied security, thinking that they were well isolated from the outside world. While his words are directed to those in these mountain valleys, they could just as well be applied to the Church members as well as Christian peoples everywhere.

In this prophetic statement he said: "... we think we are secure here in the chambers of these everlasting hills, where we can close those few doors of the canyons against . . . the wicked and the vile . . . but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. . . ." (Orson F. Whitney, *Life of Heber C. Kimball*, p. 446.)

Need I say more to this people, in light of present threats to the influence of the kingdom of God in this state and elsewhere? Now is the time for the Saints and righteous people in this and other lands to again revive that old rallying song of our fathers:

"Who's on the Lord's side? Who?

Now is the time to show;

We ask it fearlessly;

Who's on the Lord's side? Who?"

(*Hymns*, No. 175.)

It seems a curious thing that in all dispensations, our worst enemies have been those within—who have betrayed the works of the Lord. There were the sons of Mosiah and the younger Alma before their miraculous conversions. It was so in the days of the Master, who said of his betrayer, Judas, "Have not I chosen you twelve, and one of you is a devil?" (John 6:70.) Likewise did Joseph Smith have his betrayers.

We may well expect to find our Judases among those professing membership, but, unfortunately for them, they are laboring under some kind of evil influences or have devious motives.

A great thinker and scientist describes most aptly the troubled state of the world today. Said he: "Rarely before has mankind had such an urgent need for the guidance and healing qualities of spiritual insight, because rarely before has man been so confused and frightened.

"The tomorrows ahead of us will be crowded with great challenges and opportunities. But they will be

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crowded, too, with great dangers.

"Already the human race has at its disposal the power to destroy in a moment what it would take many years to rebuild. And the precious lives that would be extinguished could never be rebuilt." (David Sarnoff, *Wisdom*, April 1958.)

Over one hundred years ago the Lord spoke to our day as though we were then present. He said: "... in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they shall kill one another." (D&C 45:26, 33.)

In these days of our generation, many of you are asking: Where is safety?

The word of the Lord is not silent. He has admonished us: "But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

The Lord has told us where these "holy places" are: "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (D&C 45:68.)

Where is Zion?

During the various periods of time or dispensations, and for specific reasons, the Lord's prophets, his "mouthpieces," as it were, have designated gathering places where the Saints were to gather. After designating certain such places in our dispensation, the Lord then declared: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:21.)

Thus, clearly the Lord has placed the responsibility of directing the work of gathering in the hands of his divinely appointed leaders. May I fervently pray that all Saints and truth-seekers everywhere will attune their listening ears to these prophet-leaders instead of to some demagogue who seeks to make capital of social discontent and gain political influence.

There are several meanings of the word Zion.

It may have reference to the hill named Mt. Zion or by extension in the land of Jerusalem.

It has sometimes been used, as by the prophet Micah, to refer to the

location of "the mountain of the house of the Lord"—as some place apart from Jerusalem.

Zion was so called by Enoch in reference to the "City of Holiness," or the "City of Enoch." The Land of Zion has been used to refer, in some connotations, to the Western Hemisphere.

But there is another most significant use of the term by which the Church of God is called Zion, comprising, according to the Lord's own definition, "the pure in heart." (D&C 97:21.)

As one studies the Lord's commandments and attending promises upon compliance therewith, one gets some definite ideas as to how we might "stand in holy places," as the Lord commands—if we will be preserved with such protection as accords with his holy purposes, in order that we might be numbered among the "pure in heart" who constitute Zion, as I have read from the Lord's own words.

Listen to some of the Lord's beacon lights pointing the way to safety. Some have been referred to already in this service.

If you would have the windows of heaven opened and have blessings poured out "that there should not be room enough to receive it," then "bring ye all the tithes into the storehouse, that there may be meat in mine house," as the Lord commanded through his prophet Malachi. (Mal. 3:10.)

If you would keep yourself and your own "unspotted from the sins of the world," the Lord said you should "go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

In other words, keep the Sabbath day holy!

If you would qualify so that in times of trouble you could call and the Lord would answer, that you could cry and the Lord would say, "Here I am," the Lord gave the answer through his prophet Isaiah: You must observe the fast day of the Lord and deal out your "bread to the hungry . . . and thou shalt hide not thyself from thine own flesh." (See Isa. 58:9, 7.)

If you would escape from the devastations when God's judgments descend upon the wicked, as in the days of the children of Israel, you must remember and do what the Lord commands: "... all saints who remember to keep and do these sayings," meaning keep his great law of health, known as the Word of Wisdom to you Latter-day Saints, and in addition thereto "walk in obedience" to the commandments, which would include honesty, moral purity, together with all the laws of the celestial kingdom, then "the destroying angel shall pass by them, as

Text continues on page 73

The Resurrected Christ in America

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"And it came to pass that again they heard the voice, and they understood it not.

"And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. →



The Resurrected Christ in America



The Resurrected Christ in America. This graphic presentation beautifully illustrates the visitation of the Savior to those in America who had survived the holocaust that accompanied his crucifixion in the Old World. The painting by John Scott represented the sub-theme "The Savior Came to America" at the Mormon Pavilion at HemisFair in San Antonio, Texas. Copies are displayed in visitors centers throughout the Church.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God!"

(3 Nephi 11:1, 3-17.)

the children of Israel, and not slay them." (See D&C 89:18, 21.)

Now, in conclusion may I say with words familiar to many of us and in the language of my young missionary friend to whom I have made reference, in a song that we often sing:

"Hear, O men, the proclamation:
Cease from vanity and strife;
Hasten to receive the gospel,
And obey the words of life.

"Soon the earth will hear the warning.
Then the judgments will descend!

Oh, before the days of sorrow
Make the Lord of hosts your friend!

"Then when dangers are around you
And the wicked are distressed,
You, with all the Saints of Zion,
Shall enjoy eternal rest."
(Hymns, No. 342.)

As one studies the commandments of God, it seems to be made crystal clear that the all-important thing is not where we live but whether or not our hearts are pure. "In this dark world of strife," as this wonderful choir has

sung, may we pray: "Father in heaven, Guide me to thee!"

God grant that it may be so for all of those whose minds are distressed and who are worried and frightened during these disturbing times: "Stand ye in holy places and be not moved." (See D&C 46:32.) "... watch, therefore, for you know not at what hour your Lord doth come." (Joseph Smith 1:46.) The Lord's promises are sure, and his word will not fail. To that I testify and bear solemn witness that he lives, in the name of the Lord Jesus Christ. Amen.

Saturday afternoon session, October 5, 1968

Decisions and Free Agency

Marion G. Romney

Of the Council of the Twelve

My beloved brethren and sisters: I sincerely pray and hope that the Spirit referred to by Brother Lee this morning will motivate you and me while I occupy this very important place, for I purpose to make a few remarks about the foundation principle upon which the gospel of Jesus Christ is built, the principle of agency.

In this year of decisions, we shall have opportunity to exercise our voting franchise. There seems to be no end to the advice available as to how we should do this. Out of the din of confusion comes the contention that the way to exercise it and really demonstrate that we have it is to help make Utah a wide-open state by voting for liquor by the drink. With all right-minded people we reject this fallacious contention. By the same token, we join with all right-minded men in defense of every man's right to make his own choice.

Against the background of current events, I have thought it not inappropriate to make a few remarks concerning the making of decisions and the effect of one's decisions upon his own agency.

Our political institutions have been structured upon the premise that man is a free agent by divine endowment. Upon this premise the Magna Charta was wrung from King John in 1215. Contending for this principle, the Pilgrim Fathers were harried out of their native land by King James. After taking temporary refuge in Holland, they came to America, where they founded a new state in which they

could implement their ideals of freedom. A century and a half later, the colonists wrote the principle of free agency into the Declaration of Independence. Following the revolution, the Founding Fathers perpetuated it in the Constitution.

Our national strength has always been in our devotion to freedom. When asked, "What constitutes the bulwark of our liberty and independence?" Abraham Lincoln replied: "It is not in our frowning battlements, or bristling seacoasts, our army and navy. . . . Our reliance is in the law of liberty which God has planted in us."

We Latter-day Saints know that the right of men to make their own decisions is God-given, for to Moses the Lord said: "... I gave unto ... [men] their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency." (Moses 7:32.)

This the Lord confirmed to Joseph Smith when he said: "... I gave unto [Adam] that he should be an agent unto himself. . . ." (D&C 29:35.)

Through an ancient American prophet, the Lord said: "... remember, my brethren . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free." (Hel. 14:30.)

Latter-day Saints not only believe that freedom to make one's own choices is an inalienable divine right; they also know that the exercise of it is essential to man's growth and development. Deprived of it, men would be but puppets in the hands of fate.

The preservation of free agency is more important than the preservation of life itself. As a matter of fact, without it, there would be no existence.

"All truth [says the Lord] is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence."

"Behold, here is the agency of man. . . ." (D&C 93:30-31.)

The foregoing are but samples of the scriptures which set forth the principle of free agency accepted and implemented by The Church of Jesus Christ of Latter-day Saints. Neither the Church, its officers, nor any of its responsible representatives ever seek to abridge one's freedom to make his own decisions—he be it in the voting booth or elsewhere. Representations to the contrary are either ignorantly or maliciously made. Usually such representations are calculated to influence people in the exercise of their agency—the very objective they impute to and so condemn in others. Only Satan and wicked men seek to abridge men's agency. The Lord never does. Neither do his servants. The divine gift of free agency, however, is not a self-perpetuating endowment.

Men themselves can, and most of them do, abridge their own agency by the decisions they themselves voluntarily make.

Every choice one makes either expands or contracts the area in which he can make and implement future decisions. When one makes a choice, he irrevocably binds himself to accept

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the consequences of that choice.

Jesus, in his Prodigal Son parable, gives a classic illustration of this truth. You will remember that in it a young man, exercising his inherent right of choice, makes a decision to take his portion of his father's estate and go and see the world. This he does, whereupon nature follows its uniform course. When the prodigal's substance is squandered, he makes another choice, which takes him back home where he meets "the ring, and the robe, and the fatted calf." His felicitous father gives him a welcome. But the consequence of his earlier decision "is following him up, for the farm is gone. The 'father' himself cannot undo the effect of the foregone choice." (Collins, *Such Is Life*, pp. 85-88.)

From the very beginning God has, through his prophets, made it clear that expanded freedom follows wise choices, and that freedom is restricted by unwise decisions.

"Behold, I set before you this day a blessing and a curse," said Moses to the children of Israel. "A blessing, if ye obey the commandments of the Lord your God, . . . And a curse, if ye will not obey [them]. . . ." (Deut. 11:26-28.)

Lehi said that "men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life . . . or to choose captivity and death." (2 Ne. 2:27.)

There is a great lesson on this point, as it affected a whole nation, in Israel's rejecting judges, which were recommended by the Lord, and choosing to be ruled by kings. Near the end of his administration, as judge of Israel, the people said to Samuel:

"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (1 Sam. 8:5.)

Samuel, being grieved by this desire of the people, sought the Lord and was directed by the Lord to say to Israel:

"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

"And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

"And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

"And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them



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to his servants.

"And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

"And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

"He will take the tenth of your sheep; and ye shall be his servants.

"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

This message Samuel delivered.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

"That we also may be like all the nations. . . ." (1 Sam. 8:11-20.)

"And the Lord said unto Samuel, Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Sam. 8:7.)

The Lord here followed his uniform course. He refused to interfere with Israel's right of choice, even though their choice was to reject him. Israel, having been warned by both their God and his prophet Samuel, exercised their agency, contrary to the advice of both. They got their king, and they suffered the consequences. In due time their kingdom was divided, they were taken captive, and ultimately they became slaves.

Realizing that liberty depends upon the decisions we make ought to inspire in us a desire to make such choices as will preserve and expand our freedom, and I believe it does so inspire us. What people lack and desperately need today—as they have always needed—is a sure guide for making right decisions. How wonderful it would be if all could enjoy the blessing recently pronounced upon the head of a young man, to whom a patriarch said:

"You have the power of discernment, to look forward into the future and discern and understand the results which come from righteous living . . . You can recognize the effect of evil tendencies even in their beginning. . . . You are, as it were, a watchman upon the tower of Zion, because of this power which the Lord has blessed you with and this understanding which you have and which will grow with you through your years to see and understand the results, which are small in their beginning."

This is indeed a wonderful blessing. And what is equally wonderful is that it is available to us all if we will but qualify for it. All we need to do is follow the pattern prescribed by Mormon as he sought, even as I am

"Free agency does not guarantee freedom and liberty. They are the products of right decisions."

now seeking, to emphasize the importance of making right decisions. Brother Lee read it this morning and I am going to read it again, because of its great importance. To his people, Mormon said:

" . . . take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

"For behold, my brethren, it is given unto you to judge [you bearers of the priesthood, this is directly to you], that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the

in the light of Christ that ye may know good from evil." (Moro. 7:14-19.)

Let us be ever conscious of the fact that our characters are fashioned by the decisions we make. Free agency does not guarantee freedom and liberty. Freedom and liberty and peace are the products of right decisions made in the exercise of free agency.

By the making of proper decisions, Jesus Christ became the Son of God and our Redeemer. By making wrong decisions, Lucifer, "son of the morning," became Satan.

Inherently, they were both endowed with free agency.

"One ship drives east and another drives west

With the selfsame winds that blow.

'Tis the set of the sails

And not the gales

Which tells us the way to go."

(Ella Wheeler Wilcox, "The Winds of Fate")

James Russell Lowell suggests the consequences and the importance of decisions, in these lines:

"Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, For the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right, And the choice goes by forever 'twixt that darkness and that light!"

("The Present Crisis")

I bear you my solemn witness that these principles are true and that they are ever operating in our lives. I bear further witness to what you and I both know, and that is, that if we would benefit from these principles and be on the way to eternal life, we must put them into practice now in our daily lives. We must be guided by them in our temporal as well as in spiritual affairs, in the voting booth as well as in our churches. On election day a month hence, we shall have opportunity to test our commitment to these principles of the gospel. This is so because at least one of the issues there to be decided, the one raised by "Liquor Initiative Petition No. A," is of a vital, moral nature. No amount of sophistry can make it otherwise. The Lord himself and his living mouthpiece have so



daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

"And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

"Wherefore, I beseech of you, brethren, that ye should search diligently

declared it. Let no man fault his God or his state by failing to vote upon that issue.

If on that day, in the privacy of the voting booth, we so exercise our franchise as to satisfy ourselves and please our God, we shall have made a decision calculated to preserve our free agency and expand the area in which we can exercise it in the future.

And finally, when the issues are

determined, whether we stand with the winners or the losers, of this we may be sure: To make the proper choice on any issue is of far more importance to us personally than is the immediate outcome of the issue upon which we make a decision. The choices we make will affect the scope of our agency in the future. As of now, we have the right of decision. What we will have tomorrow depends upon how we decide

today. In conclusion, I put to you the question and the admonition given by Elijah to Israel:

"How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." (1 Kings 18:21.)

God grant us discernment and the courage to make right decisions, I humbly pray, in the name of Jesus Christ. Amen.

The Work of the Seventy

S. Dilworth Young

Of the First Council of the Seventy

My dear brethren and sisters: The Prophet Joseph Smith at one time said that he taught people correct principles and they could govern themselves. I would submit to you that of course he meant by that they would be following correct principles when they governed themselves. On that basis I should like to speak to you about one of those principles and its application.

In a time of his own choosing, known prophetically as the latter days, the Lord restored his Church to the earth. He also chose the man through whom he would make the restoration, a man to be known as a prophet, seer, and revelator. He let it be known by a prophetic revelation that the man thus honored should be named Joseph, after his father's name, and also after his great ancestor who was sold into Egypt. Our common testimony, yours and mine, is that this man was Joseph Smith.

Within five years of the date the Church was organized, the Prophet had surprised Brigham and Joseph Young with the statement that Joseph Young was to be a president of the seventy. No man would have thought of such a group of men as the seventy. There were to be seventy men in the quorum, and the quorum was to be presided over by seven presidents—not a president with six counselors, but seven presidents, each holding the presidential keys over the quorum.

Until that time the only information about this important body of men was contained in the narrative of Luke. He wrote:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into

every city and place, whither he himself would come.

"Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

"Go your ways: behold, I send you forth as lambs among wolves.

"Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

"And into whatsoever house ye enter, first say, Peace be to this house.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

"And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:1-5, 8-9, 17.)

Until 1835 no one conceived that the word seventy meant a holder of a peculiar office in the Church, with a special calling.

Now, because of the revelations of 1835, we know about the organization of the seventy in the time of the Lord.

The Lord Jesus Christ appointed the seventy and assigned them their work in his day. You have just heard a description of that work. Joseph Smith organized them and appointed them their work in 1835. President Brigham Young made changes in the detail of their organization in 1845 to fit the needs of his day, as did President John Taylor in 1885.

Each President of the Church has used the seventy as he felt inspired for his day. If the principle exhibited by these changes was not true, we would

be like the Jews at the time of Christ.

They were still vainly trying to fit the organization given to Moses to govern the exodus of the children of Israel to the Palestine of the Roman Empire. We should work in vain if we should try to follow the pattern of work for the one quorum laid down in 1835 or for the ten quorums organized in 1845 or for the sixty-five or so organized in 1885. It is the right of the living prophet to point the way for his generation.

What is that way today? Our quorums are to do the detail of their work of finding the honest in heart in the geographical areas of the wards of the stakes. They are organized into groups with one of the presidents acting as the group leader or with leaders appointed by the quorum presidency.

They cultivate the honest in heart; they serve as home teachers to part-member families; they fellowship new members, acting as their home teachers. The seventies group in the ward is now the fundamental unit to assist the stake missionary program.

In 1845 Elder Parley P. Pratt stated why, in his opinion, the seventies were organized with 70 men and seven presidents. He explained that a given territory could be divided into seven geographical areas, and that ten seventies, including a president to preside, could do the missionary work in each area. These units would be efficient flying columns to convert the people in their areas.

In times past I have tried to imagine how a quorum of seventy could be thus divided in this modern day. Now, lo, the plan is already in action. In each stake the quorum of seventy is divided

into groups, one for each ward, each under a president or a group leader. While the exact number is not always ten, the pattern of the organization projected by Elder Pratt is present.

This is the day when the seventies are to find those within the organized wards who can be interested in the gospel. If we do that work well enough, the time may come when the same principle of organization may be applied to the full-time mission areas.

There are some who see no opportunity in this plan of action in the stakes. For these I should like to read a portion of a letter from a seventies quorum president acting as a group leader in his ward:

"We have divided our ward into eight geographical areas. Within each group we have chosen two couples to be 'neighborhood group leaders.' I, as the seventies group leader for the ward, coordinated the work. Each group has about twelve families with about two or three nonmember or part-member families. We don't have a large nonmember population. We started by calling all the neighborhood group leaders together, and with the help of the stake missionaries we oriented them to the goals. We then followed up with the group leaders, sending out printed invitations to the 'active' members in their group area to attend a cottage meeting where the missionaries explained how all members could help through fellowshiping, etc.

"A social was planned which was held the next month where every family was invited—inactive, active, nonmember and part-member. Seven of the groups have now had successful socials. The group that I live in has four nonmember families, and all were at the social. One traveling salesman even arranged his business affairs in order to come.

"We are now encouraging continued effort with these people. This is the means by which we have endeavored to carry out the program for finding families. The whole ward is excited about it. Our bishop is behind it one hundred percent."

What is described here may not be the way to organize the ward in which you live. However, each group leader, in cooperation with the quorum council, the stake mission president, and his bishop, will be able to find a way that will fit his ward and the nonmember population therein.

There are 4,226 wards in the Church. There is a seventies group in almost every one of these wards.

If when we stand at the bar of judgment any person living in these ward areas reports to the Lord that he didn't hear the gospel because of our failure to try to reach him, sorrow will en-

"Each President of the Church has used
the seventy as he felt inspired
for his day."

compass our souls. Let us not be found wanting in this effort to find, to warn, and to convert.

A few brethren have expressed fear that the group approach will tend to impair quorum unity. This could happen if a quorum council of presidents did not meet, did not plan, did not direct the work of the group leaders.

I read from a report to its quorum of an active quorum council of presidents. This quorum is missionary minded and has strong group organization as well as good central support on a quorum basis. I quote:

"On May 25 a youth conference was held for all Aaronic Priesthood-Youth activity committees. Young folks were given training in various phases of missionary work by the full-time missionaries, assisted by such outstanding people as a former full-time mission president, the director of the college

were good referrals. To help pay for this booth at the fair, the quorum engaged with a vendor for 30 percent of the profit to man another booth that sold knickknacks at the fair.

This not being enough, they also operated an ice cream booth, which grossed \$1,900, the profit to be applied to the missionary fund. This fund helps to support not only missionaries from the stake, but also supports missionaries called from the full-time missions in foreign lands, who, when released, will return home as leaders in future wards and future stakes in the far-flung areas of the Church.

The quorum keeps copies of the Book of Mormon in motels. It baptized a convert who first became interested by reading the book placed in a motel 400 miles away by a quorum of seventy of another stake.

And still the quorum found time to hold a midsummer picnic with the families of the quorum members.

The activities of an active seventies quorum today bear little resemblance to those of the quorums organized in 1835, 1845, 1890—but then, a fast-moving automobile or a fast-flying jet bears little resemblance to the ox-drawn wagons of those times, which at best could make 15 miles per day.

Fundamentally, today, as in that day, the calling of a seventy is to prepare the minds of men to receive the gospel and to convert them by whatever means are available or creatable. Perhaps for those of us with like responsibilities, the Savior's injunction on a different occasion might be applied: "Go, and do thou likewise." (Luke 10:37.)

All of this detail comes because of the gospel. These men believed it, and do believe it. These men are inspired by their love of Christ to go out and do these things in the hope that what they do will be the very thing they can do to bring more people into the Church.

I accept the Lord Jesus Christ as my Savior, as they do, and I bear witness of him that he lives, and that we are his servants. He is the God of this earth and its Creator. President McKay is the prophet, seer, and revelator chosen by the Lord to bear the work and to carry the responsibility at this time. It is our business to assist with that responsibility and to uphold and to sustain him, in the name of Jesus Christ. Amen.



LDS institute, a former member of the Church Priesthood Missionary Committee, and a skilled educator in methods of teaching. The young people selected and arranged the entire program, the menu, the movie, and helped plan the Saturday night dance, which was conducted by the stake MIA."

Now this is what is pertinent to us: "Our quorum was represented by our stake mission president. We provided the kitchen help for the dinner and furnished the dessert."

In addition, the quorum held a "Mothers Night Out" banquet, which included an art show from local people. Six nonmembers contributed to this show, which was viewed by more than five hundred people.

This quorum constructed two booths during a public celebration and grossed \$1,727 selling hamburgers, and so forth.

The quorum, at a cost of \$200, set up an information booth at the state fair. Some 1,713 guests registered—515 of them nonmembers, 396 of whom

This Is His Church

Loren C. Dunn

Of the First Council of the Seventy

In this audience today is my mother. My father passed away some four years ago. Mother has been staying with us for the past day or two; and this morning prior to coming to this conference, I asked her if she would offer family prayer for us, the reason being that I wanted her blessing, which I received. This took me back to younger days when we as children would seek the blessing of our parents before we undertook any kind of responsibility or sought to follow a different pursuit in life.

I honor my parents. I am grateful for them. I can remember the time in my life, though, when I had to find out for myself about the things they already knew concerning this Church. But they had made it easy for me because of their faith and because of their understanding. I had a relatively easy time learning how to pray to God, because I thought of him as having the same principles and qualities embodied in my own parents. And it became easy to pray to someone such as that, who not only had those qualities and principles but was perfect.

This has caused me to think of the words of Enos in the Book of Mormon when he said:

"Behold, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication. . . ." (Enos 1-4.)

Enos had been raised by good parents. According to his own words, he had been taught by his parents in the nurture and admonition of the Lord. Yet there was a sort of gap between

what his parents knew and what he knew. But one day he went to hunt beasts in the forests. It was then that the words he heard his father speak about eternal life and the joy of the Saints sank deep into his heart. And it was then that he had to know for himself.

Quite often this is the pattern of young people today. You hear the words of your parents and Church teachers. Sometimes these words are not of personal value until you reach the point of wanting to know for yourself, or until such time as these words are challenged, or there is some other experience that prompts you to action.

Enos wanted to know, and because of the teachings of his parents, he knew how to find out—and he did.

But different was the recent experience of a college student who had also heard all the familiar words from his teachers and others as he was growing up. He had not discovered if these things were true prior to the time he engaged in a particular course of study that challenged his faith in The Church of Jesus Christ of Latter-day Saints. He subsequently rejected the words without ever finding out if they were true. And, in a sense, he became inactive in the Church without ever having been in the Church—or at least without ever having experienced the spiritual blessings of the Church, a principle of which is a testimony of its truthfulness.

There are those who see this Church from the outside and marvel at its programs and organization. They ask how this is accomplished, expecting that in a few sentences a formula can be given that they can take back and apply to their own organizations.

The success and vitality of the Church, however, lies in something that is unseen. It is the power and spirit that enlightens the person who gains for himself a true knowledge that God and Jesus Christ are actually divine, living beings, and that this is the Church of Jesus Christ revealed from God and not devised by man. To know this is to be free from many doubts

and frustrations. To know this is to be able to look ahead with confidence and courage and peace of mind. And to know this is to know that God is actually there and that his love for us is both personal and real. And when the pressures and problems of life become too great, there is always a retreat to this relationship with the Lord for comfort and solace and renewed strength.

I suppose there are many ways to gain this knowledge, but I know of none more sure than these two promises. The first is from the book of John and says:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

The second promise has already been heard in this great conference. Let me read it to you again.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Chances are, if you are a young member of this Church, you have heard these words many times before. Perhaps now is the time, if you have not already done so, to do as Enos did and establish your own relationship with the Lord, to gain your own testimony that he lives and that he directs the affairs of his Church.

His promise is that if you live the standards which he has set down, and read the Book of Mormon with faith and prayerful intent, he will manifest these things unto you by the power of the Holy Ghost.

I think of the words of President McKay, not only at the beginning of this conference but prior to that, when

he said:

"He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed; with his guidance, with his inspiration, we cannot fail."

To this I humbly add my own wit-

ness. I know that God lives, and that Jesus Christ is his Son and Savior of the world; that this Church was restored by a prophet of God and is directed by a prophet of God today; that this Church is directed and led by revelation.

God knows and loves and cares, and he is most anxious that you young people establish your own personal relationship with him, so he can, by the Spirit of the Holy Ghost, arm you with this divine knowledge, in the name of Jesus Christ. Amen.

The Great Witness From These Conferences

Boyd K. Packer

Assistant to the Council of the Twelve

I have thrilled with you, my brethren and sisters, at the singing of this great pioneer anthem ["Come, Come Ye Saints"]. I think there is no sound quite like the Saints singing at conference.

This is a year of conventions and conferences. Many of them are held throughout the world. They are of many kinds: governmental, political, business, educational, religious, but of them all this one is unique. Nowhere in the world is there, or could there be, an assembly such as this.

President David O. McKay lists the purposes for holding general conferences as follows:

"... Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes for holding conferences of the Church:

"First, to transact current Church business.

"Second, to hear reports and general Church statistics.

"Third, to 'approve of those names which I (the Lord) have appointed, or to disapprove of them.'

"Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction." (*Conference Report*, October 1938, pp. 130-31.)

The first conference was held on June 9, 1830. I read from the minutes:

"Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the

Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view." (*Documentary History of the Church*, Vol. 1, pp. 84-85.)

This was the first conference of The Church of Jesus Christ of Latter-day Saints.

Seventeen years later there was held an even more humble conference than the first. It is described by Elder John Young.

"I reached the valley during the sitting of Conference, and some of the brethren said, 'The Conference is sitting; won't you go?' So I walked down to where they were holding Conference, and I found them by the side of a haystack. There was Father John Smith and a little handful of men that might have been covered with a small tent, and they were holding the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints." (*Journal of Discourses*, Vol. 6, p. 232.)

Those men who met that October morning by that haystack, which no doubt stood somewhere near this building, had vision enough to know that someday their message would be carried across the world. From that small group of pioneers the influence of these great conferences has grown, and now the message is heard beyond the seas and across the world. There is a great spirit in our conferences.

President Heber J. Grant declared that "God established these conferences. Nothing but the spirit of the living God could bring together such a congregation. . . .

"The General Conferences of the Latter-day Saints are one of the great outstanding testimonies . . . of the divinity of the work in which we are engaged." (*Conference Report*, Octo-

ber 1933, p. 118.)

What of those who attend conference? Perhaps we could introduce just one of them. Sometime ago there came to a conference the religious editor of a large newspaper. He came across the country to get the "feel" of the conference.

Before the opening of a session, we came down the aisle of this building. It was filled to capacity. He noticed a middle-aged man, dressed unpretentiously, sitting next to the aisle, and asked to be introduced. We found him to be from the West Coast, a convert to the Church. As I recall, he had once been a member of the same church to which the editor belonged. He was a counselor in a bishopric. The interview proceeded something like this:

"How long have you been a member of the Church?"

"About eight years."

"Did you join the first time the missionaries contacted you?"

"Oh, no. It took me several weeks before I joined the Church." Then he added with a smile, "I don't like to rush into things."

"They tell me," the reporter inquired, "that the President of your Church is a prophet. Is that true?"

"Oh yes! I know him to be a prophet of God, just as much a prophet as any of the biblical prophets."

"Are you paid for your service in the Church?"

"Oh yes!" he said. "Generously paid—in blessings, not money. It seems that the principle of tithing requires that we pay for the privilege."

The editor, satisfied with the interview, turned to leave. Then, as an afterthought, he turned again with another question and said, "Tell me, why—why do you pay tithing?"

I noticed that the good brother's

countenance became very serious, and there was a brimming bit of emotion in his eyes as he softly answered in a single word: "Obedience."

These, then, are those who come to conference. From the pulpit here I can see the lumberman from Oregon, the electrician from Maine, the policeman from Tonga, the nurseryman from Auckland, the civil servant from Holland.

I can see those who saved and skimmed to come. I can see others who regard it merely as an incidental expense.

And now of the men who speak here—the First Presidency, the twelve apostles, and the other General Authorities. They too come from varied occupations. One was a newspaper editor, another a building contractor, another an engineer. Several are attorneys. One was a bank president, another an air line executive, and two or three are insurance men. Several are teachers. Four of them hold doctorates. A number have held public office—two of them as cabinet members. Several have served in the military. They are all married men with families. Though most of them have known success in their chosen profession, almost to a man they come from humble beginnings.

As it was when he was here, they have been welded together in the ministry of the gospel of Jesus Christ. So it should be, for was not Peter a fisherman, and Andrew and James and John; and was not Matthew a publican?

What do General Authorities talk about in conference? Some people say that they are out of their province when they speak up on temporal or political issues. President John Taylor said of these conferences:

"... as we possess bodies as well as spirits, and have to live by eating, drinking, and wearing, it becomes necessary that temporal matters should be considered and discussed in our Conferences, and that we should deliberate upon all things that are calculated to benefit, bless, and exalt the Saints of God, whether they refer to our spiritual affairs or to our avocations and duties in life as husbands and wives, as parents and children . . . whether they refer to the policy we should pursue in our commercial relations . . . or to any other matter affecting us as human beings composing part of the body politic of this nation or as citizens of the world." (*JD*, Vol. 11, pp. 353-54.)

Others complain that the brethren are blind to social developments and urge them to be obedient to the "revelation of social progress."

Come the Sabbath day you will find these men scattered across the world holding conferences, bearing witness,

and preaching the gospel. One will be in Hong Kong, another perhaps visiting the servicemen in Vietnam, another effecting a new organization in Australia or New Zealand. Others will be in South Africa, England, Germany, Canada, Brazil, or Guatemala.

Yet, when the council meetings come in the middle of the week, we find the brethren here again. They sit in council to prayerfully deliberate over the affairs of the Church and kingdom of God here upon the earth.

Traveling as they do across the earth (literally, the full extent of it), it is hardly conceivable that they could miss or would ignore any significant development—social, political, religious, national, or racial—anywhere on the earth. Also, they have lifelong training and achievement in fields of activity so important to mankind.

However, it is not because of travel nor professional success that we ought to pay heed to them. Nor is it because

serpents and snakes, the bite of which was so painful and so dangerous that they called them fiery, flying serpents. They cried for deliverance.

"... And Moses prayed for the people.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. 21:7-9.)

"How silly," some must have said. "How can such a thing cure me? I'll not show my stupidity by paying any attention," and some would not look.

In First Nephi we read that "after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simplicity of the way, or the easiness of it, there were many who perished." (1 Ne. 17:41.)

The lesson is enlarged in the Gospel of John.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:14-16.)

And today many say, "How silly! How could accepting Christ save me?" They will not turn their heads to look nor incline their ears to hear. They ignore the great witness that comes from these conferences. We ought to, indeed we must, heed the counsel of these men, for the Lord said, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen." (D&C 1:38-39.)

Though it is my privilege to serve among them, I have not forgotten for one moment that these men, the brethren, are the servants of the Lord. And individually, independent of their knowing it, I know and testify that David O. McKay is a prophet of God, that Jesus is the Christ, and that this conference is his voice speaking to his children. In the name of Jesus Christ. Amen.



they are nimble of mind or wise in years. These things are incidental only.

We listen to them because they have been "called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." (Article of Faith 5.)

They are given divine authority. Not one of them aspired to the office he holds, nor did he call himself, for "in the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called," said President Clark, "which place one neither seeks or declines." (*The Improvement Era*, June 1951, p. 412.)

"Ye have not chosen me," said the Lord, "but I have chosen you, and ordained you." (John 15:16.)

We don't have to listen to them or pay heed to them—we have our agency. But there is a lesson in scripture to consider.

The children of Israel entered the land of Edom. It was infested with

Prove Thy Lineage

Theodore M. Burton

Assistant to the Council of the Twelve

My dear brothers and sisters, and all who are watching and listening to these messages: If you were to approach a military installation some dark night, you would be immediately challenged by a sentry with the question, "Who goes there?" If you were to answer that challenge with the word "friend," the sentry would answer, "Advance, friend, and give the password." If you were neither able to give the password nor to identify yourself, you would be placed in an embarrassing and a dangerous position.

Yet millions of those presently living on the earth are totally unprepared for death and to enter through the gates of the celestial kingdom. They know neither the password nor will they be able to identify themselves as a son or a daughter of God. They have never taken upon themselves the name of the Only Begotten Son of God, nor passed the necessary tests of faith, repentance, baptism, and the gift of the Holy Ghost. Nevertheless, this identification is needed for entry into the kingdom of heaven, which kingdom we can refer to as the family of God, our Eternal Father.

It is not only necessary to have had this ordinance work done on the earth but also to have it properly recorded here by a legal administrator who is authorized to make a record that is binding on earth as well as in heaven. John the Revelator must have been contemplating this very thing when he wrote:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

These books spoken of must be the books which contain the record of their works upon the earth and must refer to the records which are kept upon the earth. The other book spoken of as the "book of life" is the record which is kept in heaven. Joseph Smith explained in a letter preserved as Section 128 of the Doctrine and Covenants that whatever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven.

We are presently engaged in a process of simplifying the recording of records both for the living and for the dead. We are coordinating the records

of the Genealogical Society, the Church Historian's Office, and the office of the Presiding Bishopric into a master file. Our ward clerks are auditing all records of living members of the Church to make certain that their records are correct and complete. As a result of this survey we have discovered many cases where, through oversight or carelessness in recording names, dates, and places, errors have been entered onto the record. What is really shocking is that sometimes no records are found of baptisms, confirmations, or priesthood ordinations or ordinances.

I have been shocked at the complacency and the indifference of some persons when these errors have been called to their attention. Quite commonly the answer is given: "Well, I know that I was baptized, [or ordained, or endowed] and that is all I need to know. It must be recorded *somewhere*, and it is up to you [the clerk] to find it."

This is a very wrong and dangerous assumption. It is up to the *individual* to see that the ordinance is properly recorded. It is *my* responsibility to see that my works are properly recorded. If I cannot find this record through diligent searching, or if I cannot establish a record through proper witnesses who can testify that the ordinance was performed, then I would go to my bishop, state my problem, and ask that I immediately be permitted to be baptized and to have my ordination to the priesthood and my endowment ratified in order to establish a proper record on the books of the Church.

No mere record alone will assure me my exaltation in the celestial kingdom. That exaltation must be earned by a righteous life on earth, by virtue, love, obedience, and conformance to every law given by God. In fact, the scripture states: "And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (D&C 98:11.)

It is, however, my responsibility to see that my name is also listed on the records of God's family on earth and that my conformance to the necessary gospel ordinances has been properly recorded on the books of the Church.

My salvation and my exaltation depend upon these two principles of righteous living and conforming to the written requirements of the gospel.

This is my blessing that is in danger, not that of someone else. It is my responsibility to live righteously and to establish a proper record for me at once. This is no time to become indignant, to stand on my rights, or to take a chance on future rectification of my records. If my future blessings are in danger because of missing identification, I must humble myself and do whatever is necessary to assure myself that my record and the records of my family are properly recorded and protected.

As I read the scriptures, I tremble for those who do not live righteously and who do not have a record of conforming with God's laws. Even if I were a literal descendant of Aaron, lived a righteous life, and held an inherited right to the office of the bishopric, there are additional standards to be met:

"And a literal descendant of Aaron, also, must be designated by this Presidency [referring to the First Presidency], and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

"But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency." (D&C 68:20-21.)

I emphasize that even the Presiding Bishop in such a case, in addition to a life of righteousness and a claim to be a descendant of Aaron, must prove his lineage, and this must be done from the records.

Let me read a more emphatic statement about the records of priesthood ordinations in general:

"And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself [in other words this is a commandment or a decision of God the Eternal Father]; therefore, as the Lord speaketh, he will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or

to have been cut off from the church, as well as the lesser priesthood, or the members, in that day [in other words, every single one of us is subject to this same requirement] shall not find an inheritance among the saints of the Most High;

"Therefore, it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra." (D&C 85:9-12.)

When their genealogy was not found, they were put from the priesthood because they could not prove that they had conformed to the commandments of God and had truly received the priesthood.

I pray that everyone who hears my

voice will make certain that his or her name and that of his or her ancestors through whom he obtains his heritage upon the earth are found properly recorded upon the books of the kingdom of God. Only in this way can one be sure that this portion of his conformance to God's commandments concerning his works upon the earth has been properly recorded. Only when you know the proper password and have a valid identification of yourself and your lineage can you enter through the gates of heaven to claim your eternal exaltation.

I urge all clerks and recorders to realize how very important your work is in the plan of salvation. The proper recording of information is most im-

portant, for it will form an important portion of the basis on which we as a people are to be judged. A clerk's calling is as much a spiritual calling as any we have in the Church, and must never be regarded merely as a technicality.

Brothers and sisters, I testify that we will live again, that life after death is real, and that we can only claim an inheritance among the mansions of our Father in heaven when we can prove our claim to it through living righteously and maintaining our names in righteous fellowship upon the records of God's kingdom on the earth as well as in heaven. Of the truth and importance of these principles I testify, in the name of Jesus Christ. Amen.

The Miracle of the Friendly Islands

Thomas S. Monson

Of the Council of the Twelve

Today is actually tomorrow in the Tongan Islands, which lie some 2,700 miles southwest of Hawaii. The Tongan capital, Nukualofa, is situated 20 minutes east of the International Date Line, thereby giving Tonga the title "the place where time begins." Tongans take delight in the thought that of all the people whom God has created and placed over the expanse of this marvelous world, they are the first to greet the new day, the first to be upon their knees in morning prayer to thank a loving Heavenly Father for his abundant blessings.

Captain James Cook, one of the early explorers of the Pacific, was greatly impressed with the friendliness of these native people. On his charts he designated Tonga as the Friendly Islands. His designation could not have been more descriptive. Tongans are good-humored, polite, outgoing, and, above all, friendly.

Perhaps the Friendly Islands didn't quite live up to their name in the estimation of those first Mormon missionaries who arrived on the island of Tongatabu July 15, 1891. A full year was to transpire before a frame meetinghouse could be erected, a humble and modest school opened, and the first new member baptized. Frustration followed frustration until progress halted. After a 20-year lull, the work was recommenced with the establishment of the Tongan Mission.

Once again, men of faith, called of God, left behind home and family and

sailed for Tonga. Success came more readily, but not without exacting a price. Typhoid fever took its toll. Today, six well-kept graves mark the resting place of those who were willing to give all in the cause of truth. The words of the Lord provide a fitting epitaph to their lives and to the service of these early missionaries: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

From that small frame school has proceeded the Liahona College and a Church-administered school system, which blesses the lives of the choice youth of the Friendly Islands. Teachers, both Tongan and American, with a common bond of faith, provide not only training for the mind, but also preparation for life.

Well could they say:

"We are building in sorrow or joy
A temple the world may not see;
Which time cannot mar nor destroy—
We build for eternity."

(N. B. Sargent,
"Building for Eternity.")

On a recent visit to Tonga, I witnessed such a building project. Entering a typical classroom, I noticed the rapt attention that the children gave their native instructor. His textbook and theirs lay closed upon the desks. In his hand he held a strange-appearing

lure fashioned from a round stone and large seashells. This I learned was a *maka-feke* or octopus trap.

Tongan fishermen glide over the reef, paddling their outrigger canoes with one hand and dangling the *maka-feke* over the side. Octopuses dash out from their rocky lairs and seize the lure, mistaking it for an ocean crab. So tenacious is their grasp and so firm is their instinct not to relinquish the precious prize that fishermen can flip them right into the canoe.

It was an easy transition for the teacher to point out to eager and wide-eyed youth that the Evil One, even Satan, often fashions a *maka-feke* to ensnare unsuspecting persons and to take possession of their destiny.

Before some he dangles the *maka-feke* of tobacco with the cunning call, "This is the way to social ease." He who grasps, like the octopus, finds it difficult to relinquish the bait.

Before others he presents the *maka-feke* of alcohol with the chant: "Here is the way to unwind and forget your cares." The unsuspecting victim finds himself not carefree, but held captive.

The new morality is a cleverly designed *maka-feke*. In a headlong dash for what they envision will be social acceptance, the weak-willed, deceived by a counterfeit bait, discover not social acceptance, but experience social rejection.

What prompted this inspired teacher to close the traditional textbook and for a brief moment teach an unforget-

table lesson? Love is the answer—a love for his students and a genuine concern for their welfare.

This same spirit of abiding love and genuine concern has characterized the growth of the Church in Tonga from that humble beginning in 1891, even to the present time.

Today one in seven Tongans is a member of The Church of Jesus Christ of Latter-day Saints. Beautiful chapels dot the landscape. The full program of the Church is pursued in a vigorous and successful manner. Just last month, together with Elder Howard W. Hunter, I had the privilege to be a part of the creation of a stake of Zion at Nuku'alofa. We found a prepared people. We discovered that from "small things" there had proceeded "that which is great."

In their journey to greatness, the Tongans have not neglected nor forgotten a great source of their strength—this abiding love and genuine concern one for another.

Earlier this year a baby boy was born to the Tongan Mission president and his wife, President and Mrs. John H. Groberg. Little John Enoch was their first son, the beloved brother of five sisters and the delight of the Tongan members. At first the little one did well, but then came illness. Doctors worked their skill, parents exercised their faith, but the baby did not improve.

Late one evening there came a knock at the door. From the Tongan visitor, President Groberg learned that on every island, in every home, and in every heart, fervent prayer and faithful fasting became a united appeal to Almighty God that John Enoch Groberg would live. Visiting Tonga at the time, I witnessed this faith. I testify to the result. The cause of the illness was discovered; the deterioration was arrested. Today the baby is robust in strength. He is a living testimony of the power of prayer and the miracle of love.

During that same visit to Tonga, I accompanied President Groberg to the royal palace, where we were granted an interview with His Royal Majesty King Tupou IV. Our welcome was cordial and most pleasant. At the conclusion of the interview, the prompting of the Holy Spirit guided President Groberg as he bore fervent testimony to the king concerning the truth of the everlasting gospel and the blessings that it provides the faithful. No more eloquent nor moving words have resounded in those royal chambers. No greater courage have I seen displayed.

To my mind came the apostle Paul's inspired defense before another king, even Agrippa. Here in Tonga was one called of God who was "not disobedient

Today one in seven Tongans is a member of The Church of Jesus Christ of Latter-day Saints.

unto the heavenly vision." Here was uttered a testimony that "Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." (Acts 26:19, 23.) I could envision King Tupou saying with King Agrippa, "Almost thou persuadest me."

We exchanged greetings, departed the palace; but I did not, nor will I, forget that experience. What prompted such courage, such faith, such conviction in a young mission president? The answer: the miracle of love. John H. Groberg loves the Tongan people—all of them.

As a lad just 20, called to the Tongan Mission, he was assigned to an outer island with a native missionary as his companion. After eight seasick days and sleepless nights on a storm-tossed sea, they reached their destination. Not



one soul on the island spoke English. Here he acquired his gift of the language. Then came a devastating hurricane that struck the isolated island with tropical intensity, destroying the food crop and contaminating the water supply. There was no means of communication with the outside world. The supply boat was not due for almost two months. After four weeks the precious store of food, mainly taro, a native vegetable, was severely rationed. Four additional weeks passed. All food was gone. No help arrived. Bodies became emaciated, hope dwindled, confidence waned, some died. In desperation, John Groberg waded into the swampland where insects covered his face, and with a sweep of his hand, many entered his mouth—his only nourishment.

The end drew near. The island's inhabitants sat in an idle stupor. One morning, nine weeks from the time of

the hurricane, John Groberg felt a gentle hand upon his shoulder. He turned his head and gazed into the eyes of an elderly Tongan man. Slowly and with meticulous care, the old man unwrapped a precious prize, even his most treasured possession—a small can of berry jam. He spoke: "I am old; I think I may die. You are young; you may live. Accept my gift."

What were the words penned by Charles Dickens? "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known." (*A Tale of Two Cities*.) Add to them the declaration of the Savior: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Then came that speak on the horizon and a shout of joy as the supply ship came into view. John H. Groberg was no longer a boy. His faith had been tried; his life had been spared; his love for the Tongan people was forever assured.

The Holy Scripture records that in the hushed quiet of the still night, the boy Samuel heard the Lord call and answered, "Here am I." (1 Sam. 3:4.) On the bleak hill of Moriah, Abraham demonstrated his willingness to sacrifice all—even his only son. He heard the angel of the Lord call and answered, "Here am I." (Gen. 22:11.) On the morning of a beautiful spring day in a sacred grove at Palmyra, the boy Joseph Smith beheld a heavenly vision and the appearance of the Father and the Son. He received his call, and his life demonstrated his answer, "Here am I."

On a distant Pacific isle a faithful missionary, John H. Groberg, had answered, "Here am I."

So often the call to serve is not accompanied by the sound of a marching band, the cheering crowd, or the applause of those whose favor is deemed so great. Such distractions were not to be found on Damascus' way, in Palmyra's grove, on Moriah's mount, in Gethsemane's garden, nor atop Golgotha's hill.

With a never-waning confidence in the people of Tonga, John H. Groberg has taught them not to pray for tasks equal to their powers, but rather to pray for powers equal to their tasks. Then the doing of their work shall be no miracle, but they shall be the miracle.

I found it difficult last month to bid good-bye to Tonga and its precious people. Here were men of faith,

women of patience, even children of promise.

We boarded the plane. Slowly it taxied to the grass runway, and with a roar gained speed and lifted gently into the blue sky. I looked at the crowd who had bid us farewell. In the distance I saw the great school complex. In my memory I thought of the six graves of those early missionaries. Quietly I repeated a verse from Kipling's "Recessional":

"The tumult and the shouting dies,

The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

From the cabin window I took a last quick glance at Nuku'alofa, which interpreted means "the abode of love." I realized that love is not only the miracle of the Friendly Islands; love is the guide to mortal happiness and a requisite for eternal life.

God so loved the world that he gave

his Son. The Redeemer so loved mankind that he gave his life. To you and to me he declared, "A new commandment I give unto you, That ye love one another; as I have loved you. . . ."

"By this shall all men know that ye are my disciples." (John 13:34-35.)

With all my heart I pray that we will be obedient to such a heavenly vision, for I testify it came from the Son of God who is our Redeemer, our mediator with the Father, even Jesus Christ, the Lord. Of this I bear witness, in the name of Jesus Christ. Amen.

Saturday evening priesthood session, October 5, 1968

Priesthood Holders to Be Examples in Daily Life As Representatives of the Most High

President David O. McKay

(Read by his son David Lawrence McKay)

It is an honor, my brethren of the priesthood throughout the entire Church, to be associated with you. I greet all assembled here tonight in this great Tabernacle and all who are listening in over closed circuit in 700 appointed places throughout the United States and Canada. This is a glorious occasion!

Two thousand years ago the chief apostle Peter addressed the elders of the Church and said: ". . . I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you. . . .

"Neither as being lords over God's heritage, but being ensamples to the flock. . . .

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:1-3, 8-9.)

Note Peter's statement to be examples to the flock!

I testify to you, as I have done before, that you leaders, your priesthood bearers, may so live that you may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil. That testimony began in the home in my youth because of the example of my father, who honored the priesthood, and my mother, who sustained him and lived it in the home.

I do not know that Peter had that in mind particularly when he mentioned being an example to the flock, but I know that such a home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the wards, and the stakes. No bishop, no counselor, no stake president, no man holding a responsible position in this Church can afford to sidestep to the slightest degree his great responsibility of living the gospel as he preaches it and of being an example to the flock. Any man holding such a position who would lead a young person to doubt the Church by his actions will bring dishonor to the Church and great sorrow to his own soul. The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine. The truth is that he lives; that Jesus Christ, the Great High Priest, stands at the head of the Church; and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor—although it be-

comes such as he honors it—but as authority to represent Deity and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings. Edwin Markham said:

"There is a destiny that makes us
brothers;
None goes his way alone:
All that we send into the lives of others
Comes back into our own."
(*"A Creed"*)

This element of service and mutual help is emphasized by the Lord as follows:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees." So says the Lord in the Doctrine and Covenants, Section 81, verse 5.

And again:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also." (D&C 84:106.)

One of the responsibilities of the priesthood here assembled, and the vast number in the Church of whom you are representatives, is to perform the labor of home teaching, "for the per-

fecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.) And so it is right to have the home teacher carry the responsibility of looking after the welfare of each individual. Assignments can properly be made so that every man who holds authority, which comes by direct revelation, may recognize his ecclesiastical duties by exercising the authority that he holds.

Our priesthood should be honored no matter in what situation or circumstance we find ourselves. Our hearts and thoughts go out to our servicemen throughout the world, and especially to those who are in the active combat zones. Recently, I received a report from Elder Marion D. Hanks telling of the high caliber and behavior of servicemen in Vietnam, which gives assurance of the gospel in their lives and that they are honoring their priesthood. From that report I quote the following:

"Everywhere our men were highly spoken of. Every one of the generals to whom I talked went out of his way to commend the Mormon servicemen with whom he had trooped.

"They were most affirmative and strong in their endorsements.

"One fine Marine major, in the middle of battle daily, expressed his strong testimony and asked that I carry to the missionaries the message that he is happy to be in Vietnam fighting to preserve the right of our missionaries to do their more important work."

We can only hope and pray that hostilities in that grief-stricken area, and all over the world, will soon end.

I am going to tell you boys of the Aaronic Priesthood that a voice has been heard in this dispensation giving assurance that the Lord and Savior Jesus Christ is the head of this Church and guiding it, as he directed it in ancient days and has guided it since he and his Father appeared to the Prophet Joseph Smith.

I am going to tell you what happened to me as a boy upon the hillside near my home in Huntsville. I was yearning, just as you boys are yearning, to know that the vision given to the Prophet Joseph Smith was true, and that this Church was really founded by revelation, as he claimed. I thought that the only way a person could get to know the truth was by having a revelation or experiencing some miraculous event, just as came to the Prophet Joseph.

One day I was hunting cattle. While climbing a steep hill, I stopped to let my horse rest, and there, once again, an intense desire came over me to receive a manifestation of the truth of the restored gospel. I dismounted, threw my reins over my horse's head, and

there, under a serviceberry bush, I prayed that God would declare to me the truth of his revelation to Joseph Smith. I am sure that I prayed fervently and sincerely and with as much faith as a young boy could muster.

At the conclusion of the prayer, I arose from my knees, threw the reins over my faithful pony's head, and got into the saddle. As I started along the trail again, I remember saying to myself: "No spiritual manifestation has come to me. If I am true to myself, I must say I am just the same 'old boy' that I was before I prayed." I prayed again when I crossed Spring Creek, near Huntsville, in the evening to milk our cows.

The Lord did not see fit to give me an answer on that occasion, but in 1899, after I had been appointed president of the Scottish Conference, the spiritual manifestation for which I had prayed as a boy in my teens came as a natural sequence to the performance of duty. For, as the apostle John declared, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Following a series of meetings at the conference held in Glasgow, Scotland,



was a most remarkable priesthood meeting. I remember, as if it were yesterday, the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. All present were truly of one heart and one mind. Never before had I experienced such an emotion. It was a manifestation for which as a doubting youth I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered sometime, somewhere.

During the progress of the meeting, an elder on his own initiative arose and said, "Brethren, there are angels in this room."

Strange as it may seem, the announcement was not startling; indeed, it seemed wholly proper, though it had not occurred to me there were divine beings present. I only knew that I was overflowing with gratitude for the

presence of the Holy Spirit.

I was profoundly impressed, however, when President James L. McMurrin, president of the European Mission, arose and confirmed that statement by pointing to one brother sitting just in front of me and saying, "Yes, brethren, there are angels in this room, and one of them is the guardian angel of that young man sitting there," and he designated one who afterward became a patriarch in the Woodruff Stake of the Church, John Young.

Pointing to another elder, he said, "And one is the guardian angel of that young man there," and he singled out one whom I had known from childhood, David Eccles. Tears were rolling down the cheeks of both of these missionaries—not in sorrow or grief, but as an expression of the overflowing Spirit. Indeed, we were all weeping.

Such was the setting in which James L. McMurrin gave what has since proved to be a prophecy. I had learned by intimate association with him that James McMurrin was pure gold. His faith in the gospel was implicit. No truer man, no man more loyal to what he thought was right ever lived. So when he turned to me and gave what I thought then was more of a caution than a promise, his words made an indelible impression upon me. Paraphrasing the words of the Savior to Peter, Brother McMurrin said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church."

At that moment there flashed in my mind temptations that had beset my path, and I realized even better than President McMurrin, or any other man, how truly he had spoken when he said, "Satan hath desired thee." With the resolve then and there to keep the faith, there was born a desire to be of service to my fellowmen; and with it came a realization, a glimpse at least, of what I owed to the elder who first carried the message of the restored gospel to my grandfather and grandmother, who had accepted the message years before in the north of Scotland and in South Wales.

I ask God to continue to bless you that you will keep true to the priesthood that you hold, for it comes directly from John the Baptist, who received it from his Lord and Savior. In your youth, do not let temptation lead you astray. Be true to the ideals of your parents.

Now, to conclude, I shall tell you boys a story about a horse I once owned and had great pleasure in training. He had a good disposition, a clean, well-rounded eye, was well-proportioned,

and, all in all, a choice equine possession. Under the saddle he was as willing, responsive, and cooperative as a horse could be. He and my dog Scotty were real companions. I liked the way he would go up to something of which he was afraid. He had confidence that if he would do as I bade him, he would not be injured.

But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie-rope until he was free. He would not run away—just wanted to be free. Thinking other horses felt the same, he would proceed to untie their ropes. He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field. He even learned to push open the gate. Though his depredations were provoking and sometimes expensive, I admired his intelligence and ingenuity.

But his curiosity and desire to explore the neighborhood led him and me into trouble. Once on the highway he was hit by an automobile, resulting in a demolished machine, injury to the horse, and slight, though not serious, injury to the driver.

Recovering from that, and still impelled with a feeling of wanderlust, he inspected the fence throughout the entire boundary. He even found the gates wired. So for awhile we thought we had Dandy secure in the pasture.

One day, however, somebody left the gate unwired. Detecting this, Dandy unlatched it, took his companion with him, and together they visited the neighbor's field. They went to an old house used for storage. Dandy's curiosity prompted him to push open the door. Just as he had surmised, there was a sack of grain. What a find! Yes, and what a tragedy! The grain was poison bait for rodents! In a few minutes Dandy and his companion were in spasmodic pain, and shortly both were dead.

How like Dandy are many of our youth! They are not bad; they do not even intend to do wrong; but they are impulsive, full of life, full of curiosity, and they long to do something. They too are restive under restraint, but if they are kept busy, guided carefully and rightly, they prove to be responsive and capable; if left to wander unguided, they all too frequently violate principles of right, which often leads to snares of evil, disaster, and even death.

And so I say, with Edgar A. Guest:

"So keep your faith in God above,
And faith in the righteous truth,
It shall bring you back to the absent
love,
And the joys of a vanished youth.

You shall smile once more when your
tears are dried,
Meet trouble and swiftly rout it,
For faith is the strength of the soul in-
side,
And lost is the man without it."

God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the world of the priesthood of God. This priesthood gives you authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son, Jesus Christ, and the restoration of the gospel as given through Christ, through obedience to which peace shall be established on earth and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you and pray that you will go forth with the spirit of service, honoring the priesthood that you hold and his name now and forever, in the name of Jesus Christ. Amen.

Placing Our Homes in Order

Russell M. Nelson

President of the Bonneville Stake

Dear brethren, prayerfully and humbly I respond to this request to speak about the home and the family, for I am constantly aware of the challenging responsibility in my own home to "place it in order." Those who know me best may surely say, "Physician, heal thyself," as I would treat this subject.

The importance of the home has been stressed continually by the Lord. Even the early Church leaders were reproved, as recorded in the Doctrine and Covenants: "And now a commandment I give unto you—... you shall set in order your own house, for there are many things that are not right in your house." (D&C 93:43.) In this day, the Prophet of God on earth, President David O. McKay, has proclaimed that "no other success can compensate for

failure in the home." Brethren, as bearers of the priesthood, we know we should and we want to become good fathers and leaders in our homes.

The home itself symbolizes the temporal challenges that face us as fathers. We go into debt to acquire one. Financial prudence demands that we budget our expenditures, and our Christian concern for others dictates that we live within our means and pay our bills promptly. Yet, as we build our homes, we must remember that the home exists only to serve our family; the family does not exist to serve the home. We provide a home where our children may play, and welcome their friends as we welcome ours.

I used to worry about the fingerprints and other marks on the furniture until one day when I visited the

home of the late Elder and Sister Adam S. Bennion. I remember well how Sister Bennion said, in a reflective mood, how each dent in the woodwork brought back memories of their happy children riding their tricycles through the house. She regarded these identifying marks among the most precious items in the home, and went on to suggest that she now wished she had shellacked the little fingerprints on the mirror, rather than wiping them off.

The home we provide is the most important laboratory of learning, where children must learn to share and to work. Sometimes my efforts haven't been too successful. One Saturday afternoon, a few years ago, I was working in the yard when I heard the bells of the ice cream wagon coming closer. My little black-haired daughter with

dark brown eyes came running to her daddy and, in her charming way, asked for a dime.

Sensing this as a golden opportunity to teach her a lesson, I said, "All right, sweetheart, but why don't you work for your money, the same as everyone else does?"

The tears erupted as she cried, "But Daddy—I don't like to work!"

Our home is a home of order when our children have learned to work, and when our storage program is adequate to tide us through the vicissitudes of life against which our prophets have warned us. Our home is in order when we are always ready for a visit from the Lord, our bishop, or our home teacher, and when there is never a word of disloyalty expressed about our Church leaders.

Brethren, our home can never be any better than our selection and care of the one to be the queen in our castle. This sweet and hopefully eternal companion needs particular attention, for she is so tender and so special. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

If you really love her, you are more concerned for her welfare than for that of yourself. Do you see that she has opportunity for her self-improvement? She has the same God-given desire for perfection as you do. A regular day of diversion whereby she may pursue this goal is so vital. But do you know what she wants most from you? Your companionship, your courtesies, and your communication. And least? Your selfishness and silence. Each couple must constantly cultivate the art of communication.

In our own busy lives, Sister Nelson and I have found a lot of merit in the regular stroll together, which is good exercise for our bodies as well as for our souls. Exercise has become popular now. It is not uncommon to see a man jogging alone around the neighborhood, as competent medical authorities have suggested that you should "run for your life." How much better it would be for two hearts and their love affair if we could alter the slogan "Run for your life" to "Walk with your wife."

As we honor the queen of our home, we must never underestimate the power, blessing, and authority of the priesthood that we bring to the home. President McKay said, "No man who holds that priesthood should fail to ask the blessing on his food, or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood." (*The Instructor*, October 1968, p. 378.)

As a man magnifies his calling in

the Church, his wife and children receive special blessings, for the rights of the priesthood are inseparably connected with the powers of heaven, as those powers are used in gentleness, love, and righteousness. (See D&C 121:36, 42.) Family prayer under the direction of the priesthood has been a powerful influence in our home!

Now let us consider the ultimate reason for our marriage and for our home, namely, our children. I'm so grateful that we have been blessed with the nine we have, for I am convinced, as I'm sure you are, that the youth of this generation are the choicest souls, reserved for these latter days. Brethren, we have fathered their bodies, and now we must father their faith. The training of our youth is a divine commandment. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.) We have such a short time for



this training, for most of their attitudes and habits are formed by the time they reach 14 years of age. Let's consider four ways in which we may father their faith:

First, we should father faith in themselves and in their family. Parents need to encourage their children and build their confidence, provide them with opportunities to develop, and give them security and love. I speak with real feeling on this because I have that kind of mother and dad. Dad is here tonight, and I want all to know how grateful I am for him, and for Mother. Every son needs a dad he can be proud of and a mother selflessly giving her life to her husband and children.

Family love is nurtured in home evenings and vacations together. The time and money required are well spent, for love and loyalty cannot be

"How much better if we could alter the slogan 'Run for your life' to 'Walk with your wife.'"

commanded—they have to be earned! Will Rogers once said, "You can't force love on anyone, because then it isn't love anymore."

Educational opportunities become a prime responsibility for us as fathers. We want our youth to get all the education they can get. Yet we need to stress the balance between temporal and spiritual education, for the Lord has warned us of the foolishness of some men: "When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

"But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.) With this education and faith in themselves and their family, they will know the joy of attainment as individuals in a competitive and free enterprise system.

Second, we should father faith in the country which has given them their opportunity. We need to show them our patriotism, and then they will be patriots, too. As they practice the principles of righteousness, they will grow to leaven the governments of the world with their leadership.

Third, we should father faith in God, their Creator. Opportunities constantly await our utilization. For example, if our youth manifest an interest in a fine camera, the study of the automatic light meter mechanism may provide basis for a discussion about the human eye, with its automatic mechanism regulating how much light may pass through the lens to reach the retina. Perhaps the gift of a watch may open the discussion to the timing mechanism that God has put in your heart, regulating faithfully its 100,000 beats each day. Or, if you have a 15-watt light globe around, let your children know that with the power output of only one-tenth of that globe, or 1.5 watts, God has enabled your heart to perform work equivalent to lift a 150-pound man to the top of the Empire State Building, or to pump enough fluid to fill a 4,000-gallon-tank car each day!

Fourth, we should father their faith in the gospel and in the future. We live in a changing world full of chaos, upheaval, and unrest. As our youth have been taught light and truth in the eternal verities that never change, they

will have an anchor to steady them and a standard of reference against which all new hypotheses may be evaluated. For then each will know that if he will "seek first the kingdom of God, and his righteousness, all things shall be added" unto him. (Matt. 6:33.)

Then will our homes be in order! One day Christ will come again, the millennium will be ushered in, and our youth will know the destiny for which we and they have prepared.

Humbly, I pray that we will place and keep our homes in order, to make

them the little bit of heaven on earth that God's Prophet has proclaimed they might be. I testify to the living fatherhood of God, the divine mission of his Son, and the truthfulness of his Church, his gospel, and his prophets. In the name of Jesus Christ. Amen.

Conforming to Priesthood Principles

Robert L. Simpson

Of the Presiding Bishopric

My dear brethren of the priesthood: With you I thrill at the testimonies of these young men of the Aaronic Priesthood.* How grateful we are for the testimonies of youth and for the great spirit that they carry. Dennis, Mark, and Jeffery, we thank you. We are grateful for the strength of youth. Oh, that three billion people could be receptive to these testimonies and know what the gospel of Jesus Christ can do for the youth of the world!

You know, brethren, throughout history men have always been looking for the easy way. There have been those who have devoted their lives to finding "the fountain of youth," a miracle water which would bring everlasting life. Today men are still seeking for similar treasures, some magic "fountain" that would bring forth success, fulfillment, and happiness. But most of this searching is in vain, because they are looking for shortcuts. Unless they turn to him who offered the Samaritan woman at Jacob's well a drink of "living water," then their searching will indeed be in vain, for he told her: "... whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) It is only this "living water," the gospel of Jesus Christ, that can and will bring a happy, a successful, and an everlasting life to the children of men.

The "living water" that the Son of God offers is a set of divine principles. These principles are proven principles—they are priesthood principles which, when applied, can result in the blessings of eternity. How well you and I learn and practice these priesthood

principles is not just important, young men; it is *everything*. Everything worthwhile in your life, everything you hope and dream for, is embraced in priesthood principles.

The scriptures tell of some who have tragically disregarded priesthood principles. In the very beginning we can see Cain, a man whose birth gave his mother a great deal of joy, for she said, "I have gotten a man from the Lord. . . ." (Moses 5:16.) However, Cain departed from the principles taught to him by his parents and began to love Satan more than God. "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him."

"And Cain gloried in that which he had done, saying: I am free. . . ." (Moses 5:32-33.)

Cain's observation of a newfound freedom was false doctrine straight from the adversary. In reality he enslaved himself to a life of deceit and a life "shut out from the presence of the Lord. . . ." (Moses 5:41.) Cain brought this tragedy to his own life by disregarding priesthood principles. He refused to be his "brother's keeper," and in so doing he sold his soul to the father of lies and murder.

We can also look to Saul, the promising young ruler of Israel who had every requirement of a great leader. Yet Saul disobeyed priesthood principles. He was given specific instructions by a prophet of God to lead the armies of Israel against the city of Amalek. But Saul rationalized and compromised those instructions. He acted on his own volition. He did that which he reasoned should be done rather than that which the prophet Samuel had instructed him to do.

On subsequent occasions Saul further violated priesthood principles, but

just as with Cain, these misdeeds brought only tragedy and sorrow. Finally, Saul took his life by falling upon his own sword during a battle with the Philistines.

While the disregarding of priesthood principles has and does "bring anguish and sorrow into people's lives, obedience to the principles of righteousness is that "living water" which brings a life of everlasting joy and fulfillment. The scriptures tell of many who have drunk of this "living water" and received everlasting joy. One of the prime examples of a man who knew the value of adhering to priesthood principles and had the courage to live accordingly is Noah.

In the face of ridicule and even at the peril of his life, Noah remained steadfast to the principles of the priesthood. The scriptures describe Noah's devotion in these simple, straightforward terms: "Thus did Noah; according to all that God commanded him, so did he." (Gen. 6:22.)

"And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God. . . ." (Moses 8:27.) Noah tasted of the joy of life because he adhered firmly to the principles of righteousness.

In our time the distinction is just as clear; the "living water" on the one hand, sorrow and tragedy on the other. As the Lamanite prophet Samuel declared, "... for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

"He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored

*Three youth speakers at the priesthood session were Jeffery Smith, a deacon from the Oak Hills (Provo, Utah) Ward; Mark Peterson, teacher, Las Vegas (Nevada) 27th Ward; and Dennis Spackman, priest, Lewiston (Idaho) 2nd Ward.

unto you." (Hel. 14:30-31.)

The choice seems clear and obvious, but the sure test of truth must be applied by each of us. We must apply the principles of the priesthood in our own lives. To be taught truth is not enough. We must participate to be sure of the doctrine, to be certain of its truth. Only practice can bring peace of mind and that personal testimony which enables some to stand and declare, "I know that God lives." Young men, if you take just one thought home with you tonight, let it be this: There stands not one man who speaks this kind of assuring testimony who did not have to first earn that right by compliance to priesthood principles.

Young men, no greater security can ever come into your life than the strength and power that comes through personal testimony. Your parents cannot give it to you without your cooperation. Neither can the Lord force it upon you, for that would be a violation of an eternal law called free agency.

Yes, that is the name of the game, free agency, and you are the team captain. You must direct the action in your life; and to do it intelligently, you must decide where the goal line is. You must decide which "plays" will work best to achieve that goal. Each day should mean another point or two scored in your favor. Which direction is the goal you seek? Why don't you think of a few major goals this very moment—can you think of one or two? Now ask yourself this question: "What are the rules in this vital game of life?" There is only one worthwhile direction. There is only one set of rules, and we meet here tonight to better understand that direction and those rules, for they are centered in priesthood principles.

What do you young men who hold the priesthood of God really want out of life? What do you see that is really worthwhile on that goal line that you are striving to cross? Would I be right in assuming that you would like a good portion of happiness in your life? Why, of course you would. Of what value is freedom to you, or perhaps peace of mind? I am certain that Heavenly Father would also like to see happiness be your lot, for he has said: "... men are, that they might have joy." (2 Ne. 2:25.)

Did you know that the gospel could guarantee freedom, for "the truth shall make you free?" (John 8:32.) The Savior of the world, I am sure, was talking about peace of mind when he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

"There is only one worthwhile direction.
There is only one set of rules."

Would you be interested in a guarantee of good health and physical strength to carry you along life's highway? There are some dramatic promises contained in the eighty-ninth section of the Doctrine and Covenants. Those who will observe God's rules of health may have all of those promises fulfilled.

Is knowledge one of your goals? The gospel teaches that man is saved no faster than he gains knowledge, and I am sure the Lord would have you use that knowledge intelligently, for "the glory of God is intelligence..." (D&C 93:36.)

Are you interested in a financially sound future? You can be, if you stay out of debt and spend wisely. This has been the counsel of the Church leaders from the beginning.

Most young men of the Aaronic



Priesthood would rather be industrious and progressive than lazy. The welfare plan of this great Church tells us to reenthroned work as a ruling principle in our lives and to abolish the dole, which is a something-for-nothing program. There is no place for it in the gospel of Jesus Christ.

Then, of course, you would have as a goal the practicing of pure religion, undefiled, caring for the widows and the fatherless. Heavenly Father has given us the law of the fast, that the unfortunate might be provided for, and also a declaration that inasmuch as we do it unto one of the least of these, we have done it unto him; pure religion, undefiled, all a part of the gospel

of Jesus Christ and implemented in the law of the fast.

We are all just human enough to ask the questions: What is in it for me? Is it worth the effort? What will the end result be? If the word of the Lord means anything to us at all, then the reasons for compliance are overwhelming, for in the seventy-sixth section of the Doctrine and Covenants, the Lord tells us explicitly about those who conform to priesthood principles in this life. May I quickly review some of the conditions and rewards that will most certainly be yours as you decide to conform and then do something about it. The seventy-sixth section of the Doctrine and Covenants says your friends and associates hereafter will be just like you:

Those who receive the testimony through compliance.

Those who were baptized in the right way by the proper authority.

Those who kept the commandments and received the Holy Spirit as a constant companion.

Those also who, with you, prepared themselves for entrance into the House of the Lord, there to be "sealed by the Holy Spirit of promise" for all eternity to those who are nearest and dearest, the family unit.

Yes, it is they to whom the Father has promised all things.

It is they who will be anointed priests and kings of the Most High.

It is they who will receive of his fullness and of his glory.

This remarkable revelation further continues that "they are gods, even the sons of God." Does that mean anything to you? Is that worth striving for?

It states that all things are theirs, and "they are Christ's." As though that were not enough, it further states that they "shall dwell in the presence of God and his Christ forever and ever." Indeed, "These are they who are just men made perfect, whose bodies are celestial, whose glory is that of the sun, even the glory of God." (See D&C 76.)

I challenge you Aaronic Priesthood bearers to commit yourselves here and now to such a reward hereafter. How can anything be more important than this? The very next time you are faced with the decision of going along with the crowd in something that seems questionable or standing firm in what you know to be right, just remember

that you are a priesthood bearer. Your commitment is to God; you must never defect to the enemy—you must remain above such things. By so doing, you will find new strength. You will be given new power. You will discover the deep-down joy that comes with com-

pliance to priesthood principles.

I testify to you that there is no success, no joy, no true fulfillment for us in this life or in the eternities unless our lives are in compliance with priesthood principles. This is the "living water" which can and should be a

"well of water springing up into everlasting life."

I testify of the divinity of Him who offers the "living water" through compliance with the principles of the priesthood, and I do so in the name of Jesus Christ. Amen.

Man's Relationship to God

Mark E. Petersen

Of the Council of the Twelve

I would like to talk with you tonight about the relationship we have to our Father in heaven and the great responsibility we have of living in such a way as to be worthy of that responsibility and that great opportunity.

The sad plight of today's world is but a reflection of the willfulness and selfishness of mankind.

And sad to say, both willfulness and selfishness in the last analysis are born of deep, dark ignorance, which is nothing less than amazing in this enlightened age.

As a race, mankind is drifting aimlessly, with no overall purpose, and the reason most people have no real purpose is that few of them know the basic facts of life—who we are, or even why we exist.

These are unanswered questions for many, and as a result they seek activities which in many respects are harmful to themselves as well as to their fellowmen.

With no understanding of the deeper meaning of existence, some sink into almost brute-like conditions where they almost sadistically destroy each other.

That is why we have riots.

That is why we have crime.

It is the basic reason behind immorality, and to a large extent is responsible for much of our drunkenness, with all its sorrow and distress.

It is why man's inhumanity to man continues to make countless thousands mourn.

We are in a world of peculiar contrasts.

We live in what is doubtless the most affluent period of the history of man, and yet in our midst we have poverty and starvation.

Similarly, we live in what is probably the greatest period of intellectual—and certainly the greatest period of technological—advancement the world has ever known.

But in the midst of it all there still remain roots of ignorance that stimulate selfishness and breed crime, violence, war, and every other abuse.

If man understood his true purpose in life as it is revealed in the gospel, and if he knew the secret of his origin, he could begin to free himself from the shackles of this ignorance.

Who are we?

What is the purpose of our existence?

Can a man who thinks that life came about by chance on a globe that was made by accident have any overlying purpose to guide him?

Can a man who thinks he evolved from the lowest forms of life have any lofty aspirations?

Does the idea that we are descendants of ape-like ancestors inspire us to any great heights of achievement?

The importance of having purpose in life cannot be overstated.

The discovery of an obvious purpose in creation is what now begins to open the eyes of our greatest scientists to the facts of our existence. They are learning that creation could not possibly exist, nor could it have come into being initially, without a definite purpose. These scientists now say they are convinced that creation came by the act of a supreme Intelligence, that he had a purpose in creation, and since he has purpose he therefore must be a person. Furthermore, they tell us that this Creator also had a definite purpose in creating man to be like himself.

Listen to some of them.

Dr. Arthur H. Compton, Nobel Prize winner, writing in the *Los Angeles Times*, said:

"Where there is plan, there is intelligence, and an orderly unfolding universe testifies to the truth of the most majestic statement ever uttered—'In the beginning, God. . . .'"

In a volume entitled *The Freedom of*

Man, published by Yale University Press, Sir John Arthur Thomson says:

"We feel compelled—and it is a glad compulsion—to say with the most philosophical of the disciples, 'In the beginning was Mind, and the Mind was with God, and the Mind was God.'"

Alfred G. Fisk, in his book *The Search for Life's Meaning*, says:

"Just as the ordered structure of the universe implies a creative Intelligence, Architect or Orderer, so a belief in the objectivity or purpose in the universe leads to a belief in a Purposer or Divine Agent who is the source and spring of purpose in the Universe."

Sir Ambrose Fleming, in his *Origin of Mankind*, wrote: "The ultimate cause of things and events is a self-conscious and personal living Being. . . . Life can only proceed from already living matter. It cannot be derived spontaneously from non-living matter. We can obtain energy only from some source or body already possessing it. It cannot arise spontaneously from nothing. . . . Accordingly we can infer that the Cause which gave rise to our self-consciousness and powers of thought, must have been itself self-conscious and intelligent, or a Thinker. Hence we may infer that the thought of the Intelligent First Cause was not identical with ours, and therefore this separateness constitutes that First Cause a Person."

Dr. Compton, writing for *This Week* magazine, said:

"Few scientific men today defend the atheistic attitude. Design in the Universe presumes an intelligence. Evidence points to a Beginner, a Creator of the Universe. A physicist's studies lead him to believe this Creator to be an Intelligent Being. The intelligent God has an interest in and relation to man, and it is reasonable to assume that He would be interested in creating

a being intelligent like himself."

Albert Einstein, in his book *The World as I See It*, says on pages 267-68: "The harmony of natural law reveals an Intelligence of such superiority that compared with it, all the scientific thinking and acting of human beings is an utterly insignificant reflection."

Now, what is the truth about the origin of man? Paul gave it to us: We are the children of God. We are his offspring. We are heirs of God and joint heirs with Jesus Christ. (See Rom. 8:16-17.)

And what does that mean?

It means that we have a mighty purpose in life, which purpose is that we may become like God!

Jesus commanded us to achieve this purpose, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Then, being children of God, we can see our true destiny. And being thus related to him, as his children, we now see ourselves in an entirely new light—not as the descendants of ape-like creatures living an aimless existence, but as the descendants of Almighty God, with the possibility of becoming like him!

Now we can understand the true place and dignity of man. Now we can see his infinite potential.

As members of the family of God, we can know that he has placed us here on earth in a type of school that will help us to become like him, if we are willing to follow the curriculum.

This is the light the world needs. This is the impetus we require to rise above the worldliness that brings heartbreak and degradation through sin, selfishness, and endless conflict.

God gave us a pattern to live by—his own Son, Jesus the Christ.

Since we can become like him, we should therefore measure all our acts in terms of whether they are Christlike or not.

That which helps us to become like him we should accept. All which tends to remove us from him we must reject.

Let us take a moment to measure some of the conditions and influences about us and see whether we become Christlike by indulging in them.

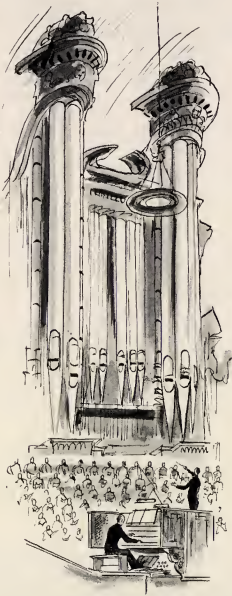
To understand the true dignity of man, we must accept the high estate of woman. Every girl and woman is a daughter of God. She has within her the spark of true divinity. She has been given one of God's own creative powers—the ability to bring forth human life.

Recognizing her as a co-creator with God, will any of us attempt to seduce her, or defile her, or abuse her? Identifying her as a daughter of God, and a co-creator of life with him, do we not see why the Almighty places sex sin

"Truly the Lord taught that what comes out of the mouth reflects what is in the heart."

next to murder in his category of crime? Is there anything Christlike in any act that would degrade womanhood or cheapen the true concept of motherhood?

Or is it Christlike to be cruel or unkind to any woman, or even discourteous, whether in public or in private? Which of us has the right to belittle his wife in or out of the home, as some habitually do?



Man is no less a child of God than is woman. He too has a divine heritage to be realized through proper living. His standards must be as high as those of any woman. Before God, there is only one standard of good conduct.

Dishonesty is another of the major afflictions of the world today. When we recall that the Savior instructed us to do to others as we would be done by, and to love our neighbors as ourselves, can we find anything Christlike in unfair dealing?

One of the most conspicuous of our

indignities comes through the use of alcoholic beverages. Is there anything more pitiable than men and women who have lost their senses in drunkenness?

Observe any intoxicated person; listen to his babbling. Does liquor improve his opportunity of becoming an heir of God and a joint heir with Jesus Christ?

Liquor can only lower the dignity and honor and respectability of man. Any effort to make it more available aids and abets the moral breakdown that always accompanies intoxication.

I ask you frankly, is there anything Christlike in it? Would your Savior encourage you to make liquor any more available than it already is?

And what of the use of tobacco? Is there anything sanctifying in it? If you use the weed in any form, look at yourself in a mirror and ask how you enhance the divinity within you as you smoke or chew it.

One of the widespread demoralizing practices of the present day is the telling of obscene stories. It is satanic to place evil thoughts in the minds of others. Truly the Lord taught that what comes out of the mouth reflects what is in the heart, and when corruption issues from the lips, it is but the effervescent bubbling of a wicked heart.

Purity of mind alone can lead us to God. Nothing but corruption is spread by evil stories.

If you gamble, if you violate the Sabbath day or put pleasure before God, if you lower your standards to meet the popular demands of the world, ask yourself if Christ is pleased. Ask yourself if such retrogression will bring you any nearer your purpose in life, that of becoming like our Savior.

Since we are the children of God, we should deport ourselves as such. We should maintain the honor and dignity that relationship with the Almighty demands of us.

We should be willing to follow the Christ into that perfection which only consistent righteous living can bring.

I testify to you that God is a reality and that it is equally true that we can become like him.

We are his sons. Let us bear the mantle of sonship and apply ourselves to the work he has given us in all diligence. For this I humbly and earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

Our Individual Responsibility

President N. Eldon Tanner

Second Counselor in the First Presidency

I am happy, my brethren, to be with you this evening, to hear these fine messages from the boys, these Aaronic Priesthood holders, and those who are holding the Melchizedek Priesthood who have been chosen by God to lead, guide, and direct us in these latter days; and to hear the singing of this excellent men's chorus, which is an inspiration to anyone.

As I sat and listened to the things that have been said here tonight, I wondered if any of the young men had the idea that they were being given a hard task. I told the Regional Representatives this week a little experience I had that I hope they won't mind my repeating to this group and to those who are scattered throughout the Church in the different buildings and listening in tonight.

A man came to me and said, "President Tanner, this Church just demands too much of us. It's really hard to live up to the standards of this Church."

And I said, "Brother, I can't agree with you on either statement. This Church doesn't demand anything of anybody. All it does is offer them a better way of life. It offers them the things that will bring joy and happiness to them while they are young, as they are growing older, and as they get ready to pass on to meet their Heavenly Father. Not one single thing that this Church offers is a deterrent, or will impede your progress, your joy, your success and happiness in any endeavor that is worthwhile."

He said again, "Well, it's surely hard to live up to it just the same."

I said, "Well now, brother, I don't see why it is. I don't agree with you." (I am going to cut short my discussion with him.) "Can you think of one thing that you would like to do that is wrong?" I named several while I was talking to him, like having a cigar or having a drink or robbing a bank, and so on.

And he said, "Now, don't be ridiculous."

I said, "All right, you tell me one thing that is wrong that you would like to do."

He had no answer.

I was telling this to a group where there were six adults and three children. I was talking to the adults and telling them of this experience. I said,

"You know, I can't think of a thing that is wrong that anybody would really like to do." And a little girl who is ten years old who I didn't know was listening spoke up and said, "President Tanner, there is something wrong I would like to do." This was Sunday afternoon.

I said, "What is it, my dear?"

She said, "Well, I would like to go horseback riding today."

I said, "Well, why don't you?"

She said, "Well, I don't want to."

Brethren, when we can get ourselves into a position where there might be things that we would like to do that would tempt us if we would let them, then can be so sure we don't want to do them that we won't do them, we will have very little to worry about. I can't see why we would want to do wrong. Everything that has been told you tonight would, if followed, bring joy and happiness, contentment, success, respect, and love into your lives. What more do you want? Besides that, it would assure you a place in the celestial kingdom.

No boy who is breaking the Word of Wisdom enjoys it. It's hard to learn to smoke. It's hard to learn to drink. They tell me nobody likes the first cigarette or the first drink. They have to work at it in order to develop an appetite for it.

I should like to tell you that I love young men. I love young people. I was impressed with the way these young men talked here tonight, and with these boys down here in the audience, sitting and paying attention to what is going on.

I would like to tell you one or two experiences that I have had in my life. You know, when I was a young man my father pointed his finger at me and said, "Young man, I want you to realize that this world is divided into two great groups—you, and the rest of the world." He was serious about it, and he made me feel serious about it before we had finished talking. He said, "Regardless of what the rest of the world does, it cannot save you; and regardless of what the world does, it cannot destroy you. It is what you do yourself that determines what is going to happen, whether you are going to be loved and respected and happy and successful while you are living here, and

whether or not you are going to meet your Heavenly Father the way you would like to meet him."

When I was president of the Edmonton [Alberta, Canada] Branch we had a young man there who was the only member of the Church on his high school basketball team. That young man and I were pretty close friends, though he was only a 16-year-old boy. He said to me, "You know, I don't know how I am going to hold up."

I said, "Listen, you have something that these boys don't have. They don't know anything about our Word of Wisdom. They don't know several things that we have in the Church. They don't know that they are spirit children of God. If I were you, I would just tell these boys something about the Word of Wisdom, and how these things may destroy your body, and how detrimental they are to you, and how they will impede your playing, and so on."

You know, he set out to do that, and he became more or less a hero with those boys. Before that year was over, there wasn't a single boy who was using tobacco. Now, how easy it would have been for him to follow those boys and be one of them. You know, it is easy for anybody to be a follower, and he doesn't gain much by doing it, unless he is following the righteous.

It is a little difficult to be a leader, to take your stand. We have an individual responsibility. The world is divided into the two great groups, and remember, you are one of them. The individual is one of them, and his success depends upon his individual stand.

I want to tell you of two experiences. One was while I was presiding over the West European Mission. I have told this in several places in the Church. There was a young man who came into the mission field for one purpose only, and that was to learn what he could about the world and to do what he thought would give him a good time. He said to some of the other missionaries, "Why do you want to waste your time trying to teach these people here in France? They don't want to hear the gospel. These Catholics think they know more than anyone else. Why waste your time?

Why be a fool? Let's get out and see the night life and see what we can. It may be the only time we will ever be in this country."

He was able to influence three other elders to go along with him. Then another young man came into the mission field, and the four of them got hold of him just as he landed. They said this same kind of thing to him: "Don't be a fool. Don't waste your time. Let's have a good time while we are here. We may never be back here again."

This young man stood up and said, "Fellows, I am here as a missionary for the Church, an ambassador of the Lord. My parents are sacrificing to keep me in the mission field, and I intend to do my missionary work. Now, don't be offended. You do what you want to do." In other words, choose you this day whom you will serve, but as for me, I am going to serve the Lord. (See Josh. 24:15.)

Two of those boys stood immediately by his side, and said, "We are with you." And it wasn't many months until the third one began doing missionary work; and before that other boy, the ring leader, had finished his time in the mission field, he too was trying to do missionary work.

Now I wonder what would have happened had this young man gone along with those four fellows. As it was, he saved his soul, and he helped to save the souls of others.

A young girl and her family were being taught the gospel right here in this city by a returned missionary who was serving as a stake missionary. After the family had heard the first two discussions, the father said, "We want nothing more to do with it."

But this girl, who was about 18 years of age, believed what she heard, and she wanted to be baptized. Her father said, "You can't be baptized. If you want to be baptized, you will have to wait until you are of age."

She was telling her boyfriend about the gospel and what it meant to her. He got tired of listening to her. He said one night, "You will have to choose between me and the Church."

This hurt her badly. She loved this young man, but as they talked it over and she shed some tears, she said, "I am going to stay with the Church. I know it is true."

She went home and was very much upset. Her father saw she was upset and asked her what was troubling her. She said, "Oh, nothing, Dad."

He said, "My dear, I know there is something wrong. What is it?"

She told him what had happened. He said, "If the Church means that much to you, you may be baptized." Three weeks from then she was baptized.

And who do you think was there to see the baptism? Her father, her mother, and her boyfriend; and three weeks later they were baptized.

I wonder what would have happened to that young girl, I wonder what would have happened to that young man, I wonder what would have happened to the father and mother, if she hadn't had the courage to stand up and be counted, knowing that the gospel was true. As it is, they are all members of the Church, appreciating what the gospel means.

May we as individuals have the determination, the courage, the ability to stand up and do those things which we know are right, realizing that we are the spirit children of God, with the potential to make it possible to be like him if we will follow his teachings and keep his commandments. And while we are doing it we will be happier, more successful, more respected and loved than if we were doing anything else, because this is the work of the Lord. You hold the priesthood, which is the power of God delegated to you to act in his name in the office you hold.

We do not like to deal with people on whom we cannot depend. I sometimes wonder how the Lord feels about us when we make our covenants with him and fail to keep them. I am happy that he has said to us, "If you will repent, I will forgive you." Let us go on together and do those things which will bring eternal life to us. May this be our happy lot, may we be an example to the world, I pray in the name of Jesus Christ. Amen.

Sunday morning session, October 6, 1968

Talents: A Blessing and Responsibility

Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, my beloved brothers and sisters: I stand before you with a humble heart and seek divine guidance in the things I say.

It is not unusual to hear a religious leader, a philosopher, or a poet refer to man as having a divine spark within him. Such characterizations infer that man possesses great abilities and potentials. We are frequently admonished to develop our capabilities, reach out, and set high goals for ourselves.

What does it mean to have a divine spark within you? Presumably that man has a certain relationship with God.

From time to time throughout the history of the world God has made known to man what this relationship is.

The scriptures teach that God is a personal being in whose image man was created, and that God the Father is the literal Father of our Lord and Savior Jesus Christ and the Father of the spirits of all men. Because of this, we inherit divine attributes. This was beautifully stated when Job of old explained that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

This simple doctrine as taught by Christ gave way to the theories and dogmas of men through the hundreds of years of apostasy.

The Church of Jesus Christ of Latter-day Saints proclaims to the world that the gospel of Jesus Christ in its fullness and simplicity has been re-

stored through the instrumentality of the Prophet Joseph Smith.

We assert that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith, and that Christ's Church has been reestablished on the earth.

Thus, through modern revelation, God's relationship to man has again been clarified. I ask you to seriously consider the fact that the life of your earthly body is your spirit and that God the Eternal Father is the Father of your spirit.

The apostle John testified that Jesus "was the true Light, which lighteth every man that cometh into the world." (John 1:9.)

And in this dispensation President Joseph F. Smith bore witness to this

same truth, that the light of Christ, the Spirit of Truth, lighteth every man who is born into the world. (Joseph F. Smith, *Gospel Doctrine*, p. 61.)

What a tremendous effect this has in the lives of those who accept this doctrine. Our Father in heaven loves each and every one of us and is interested in our welfare and growth and development. In fact, it is his work and glory "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Again, let me say we know that not only do we have a spark of divinity within us, but that we are actually spirit children of our Heavenly Father and that "every man is given a gift by the Spirit of God." (D&C 46:11.)

With this relationship, we are thus blessed with many talents and possess great possibilities. The Savior set our greatest goal for us when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

To become perfect requires growth and development, and as we contemplate perfection, we recognize that growth is the greatest phenomenon of this existence.

This Church teaches the value and necessity of eternal progression. We progressed in the preexistence, and it is our responsibility and opportunity to progress in this estate and throughout all eternity.

During his earthly ministry the Savior gave two parables dealing with the requirement that we develop the talents with which we are endowed. These parables are the parable of the entrusted talents and the parable of the pounds.

The talent was an ancient weight and money unit. The dictionary defines talent as "the abilities, powers and gifts bestowed upon a man; natural endowments; thought of as a divine trust. A natural capacity or gift."

The parable of the entrusted talents was given to his apostles, and in it the Savior told of a man who was about to leave on a long trip and who therefore called his servants together and gave them his goods. To one he gave five talents, to another two, and to another one. To each man he gave according to his ability.

While the master was away, the one that received five talents put them to use and made five more talents. The one that received two talents put them to use and made two more talents, but the one that received the one talent hid it in the ground.

After a period the master returned and asked for an accounting.

Unto the servants that had doubled their talents the master said, "Well done, good and faithful servant; thou hast been faithful over a few things, I

will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25:23.)

The master called the servant that hid his talent and did not multiply it a slothful servant and said that he would take the one talent from him and give it to the servant that had ten talents.

Whereas the parable of the entrusted talents was given to his apostles, the parable of the pounds was given to a mixed multitude on the Savior's last journey from Jerico to Jerusalem; and although there are some differences in the two parables, in essence they teach the same truths and principles.

From the men endowed with many talents, more was expected than from the men with lesser talents, yet all were expected to multiply such talents as they were given. However, in each parable, although relatively little was expected of the men given one talent, each failed to use his talent. Good use of the talent on the part of the men given one talent was just as important and necessary as on the part of the men given two and five talents.

In this dispensation the Lord has been equally direct in his charge to his children. He has told us that he has given us many things "for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold. . . ." (D&C 82:18.)

He has admonished us that "of him unto whom much is given much is required. . . ." (D&C 82:3.)

He also says, "But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them."

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have." (D&C 60:2-3.)

And then we are charged: "Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D&C 60:13.)

The Savior evidenced little regard for the slothful servant. He expects us to work and use our initiative.

These scriptures clearly emphasize our obligations to use and develop the gifts and talents we have been blessed with—shall we say, develop the spark of divinity within us. Human experience confirms the soundness of this doctrine.

All of us then should be concerned about *how* to best develop our gifts and talents. First, we should recognize our talents and make up our minds to pay the price necessary to develop them. The price to be paid in develop-

ing talents includes, among other things, faith, study, and persistence.

In developing faith, we must never overlook the fact that we are spirit children of God the Eternal Father, and that our Father in heaven will assist us in developing our talents as we do our part.

One way in which he will assist us is to open up opportunities for us to use our talents. Some recognize their talents, but we are told they do not use them because of the fear of men.

Fear destroys faith and deprives us of many blessings. This is clearly brought out in a revelation when the Lord said, "Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were fears in your hearts, and verily this is the reason that ye did not receive." (D&C 67:3.)

We must, therefore, overcome fear. The Lord has told us that if we are prepared, we "shall not fear." (D&C 38:30.)

Preparation involves study, and we are also counseled to "seek learning, even by study and also by faith." (D&C 88:118.)

Eternal progress involves continual study. Increased learning gives us confidence, and confidence engenders faith, and faith banishes fear. I therefore encourage you to never cease to study, this being an important part of developing your talents.

Likewise, persistence plays a vital part. President Heber J. Grant used to frequently quote from Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed but that our power to do has increased." President Grant exemplified this throughout his entire life, and his persistence no doubt played a great part in many of his accomplishments.

We should appreciate that talents are developed by use, and they will not grow and multiply unless they are used. This principle was clearly taught in the Savior's parables.

As we develop our talents, we should develop the spirit of sharing or giving, not only with those who are closest to us, but with all of God's children. Remember the words of King Benjamin: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

The Lord wants us to enjoy our talents, but he also expects us to use them for the enjoyment and benefit of others and to build the kingdom of God.

Today we hear much about the need of challenges for the youth as well as for our senior citizens. Despite the fact that we are living in a troublesome period, we are living in the dispensa-

tion of the fullness of times, a most wonderful period in the history of the world. Yes, in a new era of growth and development. Opportunities today, for young and old, exceed those of any other age.

We should be grateful to live at this particular time, when the spirit of the Lord is being poured out upon the people of the earth so abundantly.

One of the important and distinguishing features of The Church of Jesus Christ of Latter-day Saints is that its affairs are administered by the lay members of the Church rather than by paid clergy.

I have been told by some of my non-member friends that the thing that has impressed them most about the Church is that it gives every person a chance to serve, regardless of his age. How true this is.

The Church in reality is a vehicle for the growth and development of God's children. The priesthood quorums, Primary, Mutuals, Sunday School, Relief Society, and other Church organizations, in their various activities and programs, all contribute to the development of their members' talents and provide opportunities for them to be shared with others.

Thus, as stated, exciting and chal-

lenging leadership opportunities are afforded men, women, and children of all ages to become involved in interesting and worthwhile projects. This is not only a great opportunity but likewise a responsibility for Church members, because the future growth of the Church is dependent upon the development of leaders—leaders for the general Church administration as well as missions, stakes, wards, priesthood quorums, auxiliaries, and other Church organizations and activities.

Talents may be developed in many areas of teaching, speaking, missionary work, music, drama, dancing, athletics of many kinds, Scout work, genealogical and temple work, welfare programs, compassionate service, and many other fields that might be mentioned; all contribute to the development of talents and leadership.

Sometimes we may think that we have too many opportunities to serve and develop our talents, and feel it requires too much of a sacrifice. Let me suggest, however, that we not consider it as a sacrifice but as a great blessing.

Never forget the Savior's great challenge to each of us to become perfect, even as our Father which is in heaven.

Each activity that we participate in

provides experiences wherein we may improve our talents, thus contributing to our goal of perfection.

As we develop the spirit of giving and sharing, we find great peace, happiness, joy, and contentment, as well as growth and development.

May I encourage you, therefore, to accept every opportunity presented to you to serve with enthusiasm, not as a burden but as a great blessing. Organize your time by putting first things first, and perform each assignment well. By so doing, the divine spark within you will be magnified and your talents will be increased, "yea, even an hundred fold."

As you follow this admonition I can hear, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I bear you my testimony that God lives and that Jesus is the Christ; that the gospel of Jesus Christ in its fullness has been restored in this latter day through the Prophet Joseph Smith, and that there is a prophet of God with us today, our beloved President David O. McKay. May the Lord bless and sustain him. I bear this witness in the name of Jesus Christ. Amen.

The Tradition of Their Fathers

Marion D. Hanks

Assistant to the Council of the Twelve

Last evening several teen-age boys spoke from this pulpit to many thousands of young and older men in a great meeting. I should like to take my theme this morning in part from something said by one of them: "If I cannot respect mom and dad, whom I see, how can I respect my Heavenly Father, whom I do not see?"

To briefly establish a foundation, let me refer to a recent magazine article which began with these words: "Infant baptism is under fire." There follow several examples of this significant theological development across the world among Protestant and Catholic thinkers, and then this statement:

"Perhaps the most formidable challenge to infant baptism was made recently by Switzerland's venerable Karl Barth. . . . In his latest book, Barth argues that there is no Biblical basis for infant baptism and that the ritual is not an act of God's grace but a human response to it—which means that the individual must be mature

enough to understand the meaning of such a decision. The traditional understanding of the sacrament, he says, is simply 'an old error of the church.' " (*Time*, May 31, 1968, p. 58.)

With the substance of this we are in complete agreement. When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" the Savior "called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (*Matt.* 18:1-4.)

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them."

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

"And he laid his hands on them." (*Matt.* 19:13-15.)

To this may be added the testimony of a Book of Mormon prophet: ". . . he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption . . . for . . . all little children are alive in Christ." (*Moro.* 8:20, 22.)

In other sacred scripture we are taught that infants are "innocent before God . . ." and then there is added this signal statement: "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (*D&C* 93:38-39.) "But," said the Lord, "I have commanded you to bring up your children in light and truth" and to "set in order your own house." (*D&C* 93:40, 43.)

It is to the phrase "because of the tradition of their fathers" that I would give special attention in these few

moments, and to the injunction to "set in order your own house."

Previously over this pulpit I have expressed my respect for children who have improved upon the ways of negligent parents, and my compassion for choice parents who have earnestly tried to bring up their children in the way they should go, only to have those children use their agency and individuality to follow other ways. The Lord has taught us that in his sight the son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. Each who is accountable must ultimately account for his own decisions.

But multitudes of us still have our children at home, or have grandchildren, or are influential in the homes or with the children of others. Great numbers of young couples are just starting their families, or soon will be. All of us should be brought to solemn thoughtfulness by the sobering word that although children are "innocent before God," the "wicked one" is able to take away "light and truth" "through disobedience" and "because of the tradition of their fathers."

The first definition of "tradition" in a modern dictionary is: "The knowledge, doctrines, customs, practices, etc., transmitted from generation to generation. . . ."

What is the tradition in your individual home and mine? What "knowledge, doctrines, customs, practices," and so forth are being or will be transmitted from our generation to our children and their children?

God teaches us that children are to honor their parents. What in us, our lives, our character, our behavior, is *worthy* of their honor? What in us is noble, responsible, faithful, gracious, considerate? What is worthy of their respect and their emulation?

Do we teach honesty by being honest? I love to remember the story of the man who, while his little son was with him, stopped at an isolated cornfield on a remote country road, and after looking before and behind him, to the left and to the right, started to climb the fence to appropriate a few ears of the farmer's corn. Said his son: "Dad, you forgot to look up."

What happens to the boy whose father boasts of the slick deal he has made in which others were outwitted? Years ago the late Joseph Welch said, on the occasion of his being named Father of the Year:

"If it were in my power to bestow on the youth of the land one single quality, I would not choose, I think, wit or wisdom or even that great boon, education. If I could choose but one, I would choose integrity. If one day my children and grandchildren say to one another, 'He taught us to value

integrity,' I shall be content.

"How is the quality of integrity passed on to the children in the home? It is passed on by living a *life* of integrity, of sober honesty, of responsible citizenship. How can one surely *fail* to pass this priceless quality on to children in the home? By being a little lawless; by being a fixer; by being a cheat and a chiseler. Not so long ago one of my two boys spoke these sobering words to me. He said, 'When the two of us were young, there were times when you and Mom would obviously set out to tell us how to live the good life. We could always recognize those moments and we would close our ears and our minds. Your most influential moments were your most inadvertent ones. We were apt to imitate what you really were—not what you said you were or even what you may have believed you were.'

"If your children are to have integrity, they must find it in the home and in you. If they live in an atmosphere of complete integrity, they will accept it as an attitude and never waver thereafter. And having integrity, they will themselves find freedom; and having found it, gladly grant it to all others."

Every parent should ask, *What ideals and values is my child learning? What is his image of himself? What is the view of others that he is developing in our home? Is his experience with his parents bringing him a growing consciousness that the "bright light of God" is over everything, and a growing confidence in the presence of his Heavenly Father?*

In New Zealand we learned an old Maori proverb: "A bird must have feathers to fly." Parents have the primary responsibility for feathering our children for flight. A child who lives in an atmosphere of disrespect, criticism, or shame will not be inclined to respect or accept himself; and of shame it has been impellingly written: "Holocausts are caused not only by atomic explosions. Holocausts are caused wherever a person is put to shame." (Abraham J. Heschel, *The Insecurity of Freedom*.)

Our treatment of others will certainly condition a child's attitude toward others. Children who see and sense in parents a genuine concern for others, expressed in acts of kindness and compassion and unselfishness, will themselves be inclined to think well of mankind and to do as the scriptures bid: to "succor the weak, lift up the hands which hang down, and strengthen the feeble knees." (D&C 81:5.)

Young people so blessed may also be less susceptible to the bewilderment that confronts some in our generation's paradoxical stress on man's rights and

privileges while at the same time belittling him as a creature of his environment, conditioned by sociological and psychological factors, not possessing the powers and capacities of free agency, of thinking and believing, of choosing and determining, not the unique personality that God has taught us we are. The "conditioned-reflex" version of the behaviorist cannot inspire the mystery and awe and wonder which are the glory of man. To know, instead, that every individual is an eternal person, a potential god or goddess, capable of deep love and graciousness and mercy, more than human, is to prepare us to live with courage and a sense of responsibility, to inspire self-reliance, self-respect, and genuine respect for others.

What is the tradition of discipline in our homes? Is our child pampered, indulged, permitted in a moment of crisis to transfer his guilt to others—his parents, peers, family, the age he lives in, society? How will he handle disappointment and failure if he is not taught to face up to his mistakes honestly? We are not talking of imposing senseless punishment. We are talking of realities, of facts to be faced, of fair rules which are understood and enforced, with sanctions consistently imposed when they are broken. "Self-respect," someone has said, "is the fruit of discipline; the sense of dignity grows with the ability to say NO to one's self." (Heschel, *op. cit.*)

What shall we give to the children? Pray for a sense of humor. "Laughter leavens life" and brings a sunny spirit.

Pray also to be able to pass on the will to work, and the urge for excellence; the capacity for moral indignation, and the courage to stand alone; disdain for evil, and love of justice; the ability to love without condition or question. Do you know the story of the eight-year-old girl in an orphanage, unattractive, with annoying mannerisms, disliked by the teachers and administrators? One afternoon it was reported that she had broken a rule that would justify her expulsion from the institution. Against regulations she had been seen depositing a note in a branch of a tree overreaching the fence. The note was retrieved. It read: "To whoever finds this: I love you."

How in your home and mine is the tradition of patriotism?

On the Saturday evening just before Christmas last year, two clean, handsome young men—boys, really—their battle gear stacked nearby, stood before a large group of their comrades at China Beach near DaNang, South Vietnam, and sang "Silent Night." They had no accompaniment, and the sweet, clear ring of their voices will always be remembered, and the emotion we all felt. The next morning,

before dawn, one of those young men came to my sleeping quarters to say good-bye and shake hands once more as he joined his outfit to head out into the bush on a search-and-destroy mission. It was not the Sabbath activity he would have chosen—he was disappointed not to be able to worship with fellow servicemen in our scheduled meeting—but he went his way to do his job. There is no question as to the tradition transmitted in this boy's home.

Fathers, mothers, what tradition are we planting in another generation, in our homes, as to self-control—control of our tongues and tempers and appetites? In 1884 Henry Drummond made a statement on this theme that could be read regularly with profit by each of us:

"We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet . . . the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

"The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. . . . This compatibility of ill-temper with the high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins—sins of the Body and sins of the Disposition. . . . No form of vice, not worldliness, not greed of gold, not

drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone." (Henry Drummond: *The Greatest Thing in the World*, pp. 43-46.)

What traditions are we passing on for other homes in future times that are worthy of the memories we ourselves have? On occasion through the years I have enjoyed the blessing of asking large groups of adult leaders to meditate for a moment on their conclusion to an unfinished sentence, and then share their thoughts. The sentence reads: "The thing I remember best about my childhood at home with my parents and family is . . ."

I suspect your answers would be about the same as those that I have heard. Never once has anyone mentioned a high standard of living, or material possessions. Always they have spoken, as I would speak, of attention from mom or dad; of family associations, traditions, sacrifices, adventures together; of books read aloud, songs sung, work accomplished; of family prayers and family councils; of small presents lovingly and unselfishly prepared; of homey and wholesome and happy memories. My single question to them has always been, and I ask it today, "What are we giving our own children that they will remember with equal joy and appreciation?"

Since our last conference my wife and I were privileged to visit Samoa and other islands in the far seas. One afternoon in the mountain tops of Upolu, in American Samoa, in the village of Sauniatu, we had a remarkable experience pertinent to this moment. The village was deserted except for a few very young children and one or two who had stayed home with them. The rest were working in the fields or at other tasks. As we walked the single lane of Sauniatu, between the rows of *falés*, from the monument toward the new chapel and school, we heard children singing. There were perhaps half a dozen of them, none more than four years old, and they were singing with the sweetness of childhood a song we instantly recognized, and stood entranced, in tears, to hear: "I Am a Child of God."

In that high mountain fastness, at the end of a long, tortuous road, on an island of the sea, we found tiny dark-skinned children, none of them having seen more of the world than their small village, singing what they had learned through the tradition of their fathers, the greatest truth in existence, save one: I am a child of God.

That other truth? That there is a God who hears the voices of his children.

God bless us so to live and to teach that we may bring about a restoration of the home, the resurrection of parenthood, that the "wicked one" can never take away "light and truth" from our children "because of the tradition of their fathers." In the name of Jesus Christ. Amen.

With the Servicemen in Vietnam

Victor L. Brown

Of the Presiding Bishopric

My dear brethren and sisters and friends: I am grateful for this opportunity to be with you this Sabbath morning. I pray that my message will convey to you some of the feelings and emotions that filled my heart two weeks ago today in South Vietnam. We had just arrived in Hong Kong after attending language seminars in Samoa, Tonga, Tahiti, and New Zealand. We were on our way to attend similar seminars in Hong Kong, Tokyo, and Seoul, Korea. As President Warren B. Hardy, president of the Southern Far East Mission, greeted us, he called me

aside and informed me that 500 LDS servicemen had just arrived in South Vietnam from southeast Idaho. He asked if there were any way I could readjust my schedule so as to accompany him to meet these men. Changes were made, and I went to South Vietnam with President Hardy, there to become involved in one of the most inspiring and moving experiences of my life.

There was evidence of war on every side—jet fighters and helicopters landing and taking off, artillery fire, and the report of bombs exploding in the

distance. I suppose there isn't a man there who wouldn't give almost anything to be at home with his loved ones, but because of patriotism and devotion to duty to God and country, many of them actually expressed gratitude for being there.

In the meetings we attended, the men were dressed in combat gear. Many came directly from combat outposts or from missions with their helicopters and fighter planes. Some of them still carried their weapons. I remember one in particular. He was the district clerk in DaNang. He arrived a few minutes

after the meeting had begun, slipped his gun under his chair, and started to take the minutes of the meeting.

We met under varying circumstances—in the open air under the scorching Vietnam sun at Phan Rang, in a small chapel in Bien Hoa. This is the only LDS chapel in Vietnam. It was constructed by servicemen, and, incidentally, they did not request one dollar from the general funds of the Church to assist them. This is a story of self-reliance, ingenuity, faith, and perseverance. At DaNang we met in a building with a tin roof and no sides, located a few yards from the beach of the South China Sea. We could hear the artillery in the distance. The continuous roar of jet fighters and helicopters made it almost impossible to hear the speaker at times.

It was in this environment that I heard a young serviceman pray to his Heavenly Father: "We are grateful for the opportunity of serving in Vietnam." And in another prayer: "We thank thee for the great land we represent in this far-off country. May we take pride in being here and in doing those things thou wouldst have us do."

One young man, a member of the Church for only two months, said he had come to Vietnam fearing he would be killed before being baptized. He was baptized in the South China Sea, and now his buddies have seen a change in him. In his own words, this change is all because of his knowledge now that God lives, that the Church is true, and that there is a living prophet on the earth today. He didn't say so, but it is my feeling that this change is noticeable because of the peace of mind this young man now has that he didn't have before.

A young combat artist told of receiving a letter from his father in which he said: "You know, Dick, I don't worry about you. I know things are going to be all right." And then he told us that before he left home, his father had placed his hands on his son's head and through the authority of the Holy Priesthood had given him a father's blessing.

Now may I share some parts of the testimony of another young marine. I do not know how old he is, but I would think if he is out of his teens, he is not far out of them. He has been a member of the Church for two years. Until recently he had been in a special reconnaissance outfit. These are men who are taken by helicopter to the far distant areas of the jungle, dropped, and told to be back at the same place in five days to be picked up. He told us of his regret at no longer being in the front lines, even though he had completed eight months in one of the most dangerous of all assignments. He said:

"... but 'recon' [reconnaissance]—there's sacrifice there. It knows no end. I mean, when you're in a platoon, you have a sense of security, but when there's five or six or eight of you, and you're out there, and your radio is gone, there'll be no contact. If you're not here in five days, sorry about that! And so at this time you really become humble. It really makes you close to the Lord. Some people tell me, 'Well, you did your first tour.' Who says where your duty ends? Who says when you've done enough?"

He went on to tell how he and his close buddy taught the gospel to a young man with an unusually wonderful spirit, and how he was baptized, and how he was the first one killed in an assault on Hill 200. And then he shared with us the anguish he felt at losing another close friend. In his own words:

"The Lord doesn't take away lives of people that want to live so bad and have so much to do because it's his desire. You can say they had something to do in the next life, but he had things to do in this life, too. Why? Well, I did a little bit of reading in the Book of Mormon and a lot of praying about this, and it seems a little more clear to me now. This is, for me, the price we're paying for freedom. In the Book of Mormon, if you've read about the wars, we always came out on top, just about. I mean if we're on the side of righteousness, the Lord was on the side of the Nephites, and they came out on top. But at the end of every story about a war they always said, 'But we lost this few. We lost this many good men.' And this is part of the price we have to pay for freedom. I don't know for sure if I'm right, but I don't think there's a whole lot the Lord can do about losing some of us, because we're here fighting for something that's worthwhile, and the wicked are trying to seek unrighteous dominion over us, and some of us are going to die for this."

And then he went on: "I found out something that almost everybody here knows. I've only been a member of the Church two years. I didn't find this out from any member of the Church. I wasn't doing a whole lot of studying when I came over here. I was looking for the way to become active. How can I increase my knowledge of the gospel? How can the Spirit humble me more? Well, I found this out. It came to me all of a sudden. It's serving our fellowmen. It's serving the guy that sleeps next to you. It's being dedicated. There's nothing in this life that matters but that."

"It's not what kind of car you have at home. It's not how many pairs of jungle boots you got back, or what you're saving. All these little things

that people seem to worry about—they don't matter. We didn't come to this life with these things. We came to be happy, to serve our fellowmen, to glorify God, to return to our Father in heaven. This is the key as far as I am concerned, and that is service to your fellowman. It's what's in your heart that counts, not what's on your back."

"I heard David O. McKay say that the highest ideal ever taught in any religion is service to our fellowman. This I believe with all my heart, and I know I should be thankful that Scott was baptized before he was killed, and I truly am."

Then he continued: "Brethren, I know the Church is true. I know that this Church is divinely directed, that Joseph Smith had revelations, and that Jesus Christ is the head of the Church today. I pray that while we are over here we might strive to build our characters, to build our testimonies, that we might all do a little bit of suffering so that we might all know the joy that comes from just plain living, and that as long as our hearts are beating, and we're walking and talking, we don't have a thing to complain about, not at all."

This, then, is the testimony of a young LDS marine in South Vietnam. This is some of the spirit of our servicemen in war. After Saturday's meeting I witnessed five servicemen sharing this same spirit with five other servicemen as they took them into the waters of baptism in the South China Sea.

As we met in various meetings, I told the men of the forthcoming meeting in an upper room of the Salt Lake Temple, where all of the General Authorities would meet under the direction of President McKay. I assured them that they and their families would be remembered in the prayers of the General Authorities. I also assured them of President McKay's love for them, and he asked me this morning to tell them again how much he loves them. They asked me to bring their love back to him, which I have done, and which he deeply appreciated.

Our men need to know that we really care. One major wrote to his wife telling how much the men needed to know "that our Father in heaven does in fact love us and that there are those who really care." I simply cannot overemphasize the need for those at home to let these men know that we do sincerely care. Families, of course, should and do write often. I appeal to you bishops to write a letter before this week is over to every serviceman from your wards. If you need help, get it, but please see that every one of them hears from you, and then keep it up on a monthly basis. Your note of encouragement may be the only source of strength, at a crucial moment in his

life, that will prevent a serviceman from making a tragic mistake. Of course, each one should also receive *The Improvement Era* and the *Church News*. The lives and testimonies of these wonderful men will probably never make the headlines. Almost everyone is aware of the other side of what goes on in Vietnam. All that is necessary is to read the headlines.

We have a wonderful Church organization in Vietnam. It is manned almost exclusively by servicemen. I've never seen more enthusiastic nor dedicated Church leaders than those in Vietnam. May I encourage all servicemen, members and nonmembers alike, to make immediate contact with the LDS servicemen's organization over there or here at Church headquarters. Such a contact can be the means of bringing peace and understanding to

the heart when all about you is turmoil.

Now, in conclusion, from some of the wonderful wives of servicemen. First from a young mother of three small children, whose husband had been seriously wounded by an exploding rocket but who has recovered and is again carrying out his duties: "We love our country and feel honored to sacrifice for it."

Another one said: "Don left two small children here at home, with a third little blessing joining us by Thanksgiving. . . . We know that there is something very important for them to accomplish while they are there, and our prayers join yours that they might have the necessary strength to fulfill their calling."

My brethren and sisters, I shall never forget the experience of standing toe to toe, eye to eye, with several hundred

men in battle dress, our hands in a vise-like grip. Something happened inside me that I can't quite explain. This I know: whatever happened caused chills of pride, gratitude, and love to go up and down my spine. I partook of the fruits of the gospel in a very special way.

I should like to bear my testimony; as one serviceman said: "I don't want to leave you my testimony. I need it too much myself in my everyday life, but I will be happy to share it with you." I know that God lives, and that through Joseph Smith the Prophet the authority to act in the name of God was restored to the earth, and that today God has a mouthpiece through whom he speaks to us, and that is David O. McKay. I share this testimony with you in the name of Jesus Christ. Amen.

Sunday afternoon session, October 6, 1968

"Wisdom and Great Treasures of Knowledge, Even Hidden Treasures"

Elder Spencer W. Kimball

Of the Council of the Twelve

President McKay, we have all appreciated and enjoyed your presence at this conference.

Brothers and sisters: I sat one day with an attorney friend, Guy Anderson, across the directors' room table of my office in Arizona.

In his slow, pleasant drawl, he said, "I came to congratulate you on your call to the apostleship and to visit with you before your move to Salt Lake City." We talked about what my call entailed, and then he told me of one of his experiences as a law student at George Washington University.

A number of young members of the Church were students there. Since there were no stakes in the East at that time, they held a Sunday School class in a rented residence, and Congressman Don B. Colton from Utah was their teacher.

This particular Sunday morning, they were considering the 89th section of the Doctrine and Covenants, the Lord's law of health.

Brother Colton had made an impressive presentation on the Word of Wisdom, which is "the order and will of God in the temporal salvation of all saints in the last days."

He emphasized also the further statement of the Lord:

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I

have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

The Lord is displeased when his earthly children imbibe in "wine or strong drink." He said, ". . . tobacco is not for the body . . . and is not good for man. . . . And again, hot drinks, [tea and coffee] are not for the body."

Brother Colton emphasized the promise made by the Lord to those who did observe this law of health and other commandments. Hear these rich promises:

" . . . all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures,

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Then came a question from one of the students: "Brother Colton, the promise is that if one observes these laws, he shall find wisdom and great treasures of knowledge, even hidden treasures. Many of the men in this university use tobacco and liquor and break all commandments, including

the law of chastity. Yet in some cases they excel academically. So far as I can tell my obedience to the Word of Wisdom has not made me superior intellectually to them. How do you account for that?"

Since closing time had come, Brother Colton held this difficult question for the next week.

On Friday, as usual, several of the congressmen were eating luncheon at the House of Representatives' restaurant when Brother Colton joined them. The others began to joke in a friendly fashion, "Here comes the 'Mormon' congressman; this man from Utah won't drink nor smoke a cigarette nor even drink a cup of coffee." A congressman from a western state came to the defense, saying, "Gentlemen, you may joke at Mr. Colton and have your fun at the expense of the 'Mormon' Church, but let me tell you an experience."

He told a story something like this:

"I was back in my home state, building political fences, shaking hands with voters, getting acquainted with my people. Sunday overtook me in a country town.

"I sat in the lobby of the hotel, reading the paper, and through the plate glass window I saw many people going in the same direction. My curiosity was stirred. I followed them to a little church and slid unobtrusively into a

back seat and listened and observed.

"This church service was different. I had never seen one like it. A man called 'bishop' conducted the meeting. The singing was by the congregation, the prayer by a man from the audience, apparently called without previous notice. Soft music was played. All was silent as one young man knelt and said a prayer over bread, which he and his companion had broken into small pieces, and then several boys, probably 12 or 13 years of age, took plates of broken bread and passed it to the congregation. The same was done with little cups of water. After the choir sang an anthem, to my amazement (for I expected to hear a sermon), the bishop announced something like this: 'Brothers and sisters, today is your monthly fast and testimony service, and you may proceed to speak as you feel led by the Spirit. This time is not for sermons but to speak of your own soul and your inner feelings and assurances. The time is yours.'"

The western congressman paused and then continued.

"Never before had I experienced anything like this. From the congregation people arose. One man in a dignified voice said how he loved the Church and the gospel and what it meant in the life of his family.

"From another part of the chapel, a woman stood and spoke with deep conviction of a spectacular healing in her family as an answer to prayer and fasting, and closed with what the people called a testimony—that the gospel of Jesus Christ as taught by the Church was true; that it brought great happiness and a deep peace to her.

"Still another woman arose and bore witness of her sureness that Joseph Smith was truly a prophet of God and had been the instrument of the Lord in restoring the true gospel of Christ to the earth.

"A man from the choir, evidently a recent immigrant, seemed sensitive about his language. He was struggling with his v's and his w's and verbs and construction. Two years ago, two young missionaries in far-away Holland had taught him the restored gospel. He told how happy his family had been since embracing it, and what a transformation had come in their lives!

"The old and the middle-aged and the youth responded; some were farmers, laborers; there were teachers and business and professional men. There was no ostentation, no arrogance, but a quiet dignity, a warm friendliness, a sweet spirituality.

"Then came in succession several children. They spoke less of their knowledge of spiritual things but more of their love for their parents and for the Savior, of whom they had learned

much in Primary, Sunday School, and family home evenings.

"Finally the bishop stood and in a few appropriate words of commendation expressed his own sureness; then he closed the meeting."

The western congressman noted that all around the table were intently listening. He continued:

"Never had time passed so rapidly. I had been entranced. And as each additional speaker had concluded in the name of Jesus Christ, I was moved—deeply stirred—and I pondered: How sincere! How sweet and spiritual! How sure these people seem to be of their Redeemer! How much at peace! What security they have in their spiritual knowledge, what strength and fortitude, and what purposeful lives!"

The congressman said, "I thought of my own children and grandchildren and their helter-skelter existence, their self-centered activities, their seeming spiritual vacuums, their routine lives in search of wealth and fun and adventure. And I said to myself with an enthusiasm new to me, 'How I wish my own posterity could have this sureness, this faith, this deep conviction. Why, these humble people seem to have a secret that most people do not enjoy—yes, that is it—something worth more than all else, real treasures, hidden treasures.'"

The luncheon ended. The congressman went back to their offices.

Elder Colton was now again before his Sunday School class of young college men. He retold the Friday afternoon story and said that what the congressman had observed were "hidden treasures of knowledge" promised by the revelation. These mysteries of the kingdom relate to all truths, not merely to scientific accomplishments and legal cases and other secular things. He said that "treasures of knowledge" extended far beyond material things, out into the infinite areas not explored by many otherwise brilliant people. He repeated the Prophet's statements, which are proverbial among members of the Church: Knowledge is power. The glory of God is intelligence.

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which "the worlds were framed by the word of God" (Heb. 11:3); by which Enoch was translated that he should not see death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the flood.

Knowledge is that power which raises one into new and higher worlds and elevates him into new spiritual realms.

The treasures of both secular and spiritual knowledge are hidden ones—but hidden from those who do not properly search and strive to find them. The knowledge of the spiritual will not come to an individual without effort any more than will the secular knowledge or college degrees. Spiritual knowledge gives the power to live eternally and to rise and overcome and develop and finally to create.

Hidden knowledge is not unfindable. It is available to all who really search. Christ said, "... seek and ye shall find." (Matt. 7:7.) Spiritual knowledge is not available merely for the asking; even prayers are not enough. It takes persistence and dedication of one's life. The knowledge of things in secular life are of time and are limited; the knowledge of the infinite truths are of time and eternity.

Of all treasures of knowledge, the most vital is the knowledge of God: his existence, powers, love, and promises.

The Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14:21.)

He further said: "If a man love me, he will keep my words: ... and we will come unto him, and make our abode with him." (John 14:23.)

And the Prophet Joseph Smith explained: "And this means that the coming of the Father and the Son to a person is a reality—a personal appearance—and not merely dwelling in his heart." (D&C 130:3.)

This personal witness, then, is the ultimate treasure.

One may acquire knowledge of space and in a limited degree conquer it. He may explore the moon and other planets, but no man can ever really find God in a university campus laboratory, in the physical test tubes of workshops, nor on the testing fields at Cape Kennedy. God and his program will be found only in deep pondering, appropriate reading, much kneeling in devout, humble prayer, and in a sincerity born of need and dependence.

These requirements having been fully met, there is no soul between the poles nor from ocean to ocean who may not positively obtain this knowledge, this hidden treasure of knowledge, this saving and exalting knowledge.

President Joseph Fielding Smith, speaking at Brigham Young University, quoted from latter-day revelation: "It is impossible for a man to be saved in ignorance" (D&C 131:6), and then asked the question:

"Ignorance of what? By that, do we mean that a man must become proficient in his secular learning—that he

must master some branch of education? What does it mean?"

We mean this: "That a man cannot be saved in ignorance of the saving principles of the Gospel. We cannot be saved without faith in God. We cannot be saved in our sins. . . . We must receive the ordinances and the covenants pertaining to the Gospel and be true and faithful to the end. Eventually, if we are faithful and true, we shall gain all knowledge, but that is not required of us in this brief, mortal life, for that would be impossible. But here in faith and integrity to the truth, we lay the foundation upon which we build for eternity."

Real intelligence is the creative use of knowledge, not merely an accumulation of facts.

The ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever do really know him, everyone may know him, not only prophets—ancient and modern—but, as he said:

" . . . every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

If men qualify, they have this unalterable promise from their Redeemer.

Among the numerous people who have had manifestations is Moses, who saw and knew the Lord: " . . . the glory of God was upon Moses; therefore Moses could endure his presence." (Moses 1:2.)

Moses tells of this transcendent experience: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Moses 1:11.)

And then in his dialogue with Satan,

whom he saw also, Moses said: "For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee [Satan] in the natural man? Is it not so, surely?" (Moses 1:14.)

Again, the Lord spoke of hidden treasures of knowledge when he prayed to his Father to glorify him: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And he promised: "My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; and they shall never perish." (John 10:27-28.)

The Savior of the world gave this key: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Nicodemus, a highly trained man, failed to know the hidden spiritual things, being unwilling to perform the works. He could not have the Holy Ghost, since he would not humbly bow in baptism. The Holy Ghost is the testifier. It is he who teaches all things and brings to our remembrance all things the Lord has taught.

Nicodemus asked:

"How can these things be?"

"Jesus answered . . . , Art thou a master of Israel, and knowest not these things?"

" . . . I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:9-11.)

In one of his prayers Jesus said: "I thank thee, O Father, Lord of heaven and earth, because *thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*" (Matt. 11:25. Italics added.)

Again, the Lord said: "Because it is given unto you to know the mysteries of the kingdom, but to them it is not

given." (Matt. 13:11.) Such must be earned.

And then Paul speaks of hidden wisdom:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew." (1 Cor. 2:7-8.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

To have both the secular and spiritual is the ideal. To have only the secular is like Jude said: " . . . clouds they are without water, carried about of winds; trees whose fruit withereth." (Jude 12.)

Desirable as is secular knowledge, one is not truly educated unless he has the spiritual with the secular. The secular knowledge is to be desired; the spiritual knowledge is an absolute necessity. We shall need all of the accumulated secular knowledge in order to create worlds and to furnish them, but only through the "mysteries of God" and these hidden treasures of knowledge may we arrive at the place and condition where we may use that knowledge in creation and exaltation.

It is my prayer that we learn to master ourselves by obedience to the Lord's commandments by the control of our physical appetites, and by placing first in our lives service to God and our fellowmen, so that the hidden things of the spirit may come to us and that we may attain perfection with the Father and the Son. Many have seen God in the course of history. All of us may do so eventually through our righteousness.

I add my witness to the numerous ones already spoken and written and talked of through this conference of the divinity of Jesus Christ and his work, in the name of Jesus Christ. Amen.

The Articles of Faith

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters: I appreciate the privilege of saying a word this afternoon.

More than a century ago, the excitement about religion in the United States probably reached its highest point. It was during these days of

agitation and conflict that the editor of the *Chicago Democrat*, John Wentworth, asked Joseph Smith, the Prophet, for a statement of his religious beliefs. The Prophet's reply on March 1, 1842, included the now famous Articles of Faith. There are 13, each

one expressing a belief of the newly organized Church. They have now become the official expression of Mormon doctrine.

We know little about the immediate influence of the Wentworth letter, but we do know that today thousands have

“We ought to have a religion of revelation
to use, and not the history
of one.”--Ralph Waldo Emerson

read and pondered these declarations of faith. Many have examined and believed them, for they are in harmony with the Holy Bible. They reach into the heart of sectarianism; they deny the creeds of the mother church; and they strike hard at all established creeds. When the Prophet summarized the claims of the Church, he carefully avoided a dogmatic style. All in all, it is a magnificent and friendly appeal to an honest and conscientious seeker after truth.

In the first article Joseph Smith resurrects the true concept of the Godhead. It was a challenge in his day. It is still a challenge. He left no room for dispute over this important and fundamental doctrine. “We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.”

This definition of God is understandable without prolonged and tedious discussion. It reaffirms the teachings of Genesis that man is created in the image of his Maker. The vague and confused notions of Deity during the past centuries have robbed people of God's reality. A new revelation of the Godhead, such as Joseph Smith gave the world, is the only solution to the religious misunderstanding that exists throughout Christendom.

Jesus made this clear when he said: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

In the second article, the Prophet states “that men will be punished for their own sins, and not for Adam's transgression.” It was a revolutionary thought when it was given 126 years ago. Man is not “born in sin,” as is taught by many churches in Christendom. Man is a child of God and had an existence before his sojourn in mortality. He came to the earth pure and sinless. To claim otherwise is to attribute the capacity for sin to one who does not know right from wrong.

Man is precious in the sight of God. I quote from Psalms 8:4-5: “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”

“Man and God are of the same race,” said President Bruce R. McConkie. (*Mormon Doctrine*, pp. 465-66.) Man's destiny is godlike, for he has the opportunity to reach the heights

of a glorious exaltation. The restored Church is the most important thing in the universe, for it points the way to eternal salvation and exaltation in God's kingdom.

I have always regarded the Articles of Faith submitted by the Prophet Joseph Smith as a great document. They cover in a brief way the fundamental beliefs of the Church. They do not antagonize. The style and wording are full of appeal, especially to those who are familiar with Bible teaching. The language is simple and direct and is readily understood by the ordinary reader. The reader is not confused in his investigation, nor led away from the doctrinal teachings of the apostles in the meridian of time. The Articles of Faith bring to light the doctrines and standards set forth so plainly in the holy scriptures. There is a tone of authority and certainty in each one that is most impressive.



I quote article 6: “We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.” Who can read that declaration without calling to mind the twelve apostles commissioned and sent forth by the Savior? There are no apostles today in any Christian church except those who are serving in the restored Church. It would be exceedingly difficult to present a better introduction to the gospel message than those presented by the Prophet in the Wentworth letter.

The Articles of Faith define salvation and introduce a plan by which

mankind may be saved and brought back into God's presence. The problem of salvation, as you know, has split Christianity into many sects. Salvation means continuous progress and growth. The third Article of Faith is a concise explanation of its meaning: “We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.” There is nothing shallow or narrow in universal salvation, through the grace of Christ. Man must progress according to law. He must be obedient under the law and strive step by step to obtain the reward. In this striving, free agency is paramount, and all necessary ordinances must be complied with.

I read article 9: “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.” Revelation is the rock upon which the true Church is founded. It is the source of Christ's gospel. It is the rock referred to by Jesus Christ when he said to Peter, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matt. 16:17-18.)

The prophets, ancient and modern, drank deeply from the fountainhead. By doing so they were refreshed and satisfied. Ralph Waldo Emerson is reported to have said, “We ought to have a religion of revelation to use, and not the history of one.”

In summary may I say: For more than a century the Church has strictly followed the Articles of Faith. There has never been a revision of, an amendment to, or a deviation from these declarations of belief. They are true and will stand forever. It is well to remember that the Church has forged ahead for more than 138 years. Regardless of persecution, mobbings, drivings, and the hostility from many sources, the work has moved forward. It has never faced a setback. The gospel of Jesus Christ is consistent and reasonable. Its aim and mission is to give every individual a chance to accept or reject it. The gospel message will be heard by all of God's children, whether living or dead.

I testify, Brethren and sisters, that the 13 Articles of Faith are true and that they are an index to the beliefs of the Latter-day Saints. May we believe them, and may we introduce into our lives the saving principles of life and salvation, I pray in the name of Jesus Christ. Amen.

"Our Gospel Came Not Unto You in Word Only . . ."

Bruce R. McConkie

Of the First Council of the Seventy

For a text I take these words, written by Paul, inspired by the Holy Ghost: "... our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . . ." (1 Thess. 1:5.)

Thus, the gospel had by the Saints of old included, first, the word, that is, the doctrines, principles, and laws, the statutes and judgments of the Lord, which if a man obey, he shall surely live everlastingly; and it included, second, the power, the saving grace, the gifts of the Spirit, the outpouring of the Holy Ghost, and that abundant testimony in which true Saints so delight.

Paul also said that these things—the word and the power, which taken together comprise the true gospel—that these things were "the gospel of God. . . . Concerning his Son Jesus Christ our Lord"; that of this "gospel of Christ" he was "not ashamed. . . . for," said he, "it is the power of God unto salvation to every one that believeth." (Rom. 1:1, 3, 16.)

That is, God himself, the Father of us all, created the gospel; it is his plan of salvation through which all his spirit children, Christ included, have power to progress and become like him; it is the plan announced by the Father in the councils of eternity when he asked whom he should send to be the Redeemer, to put into full force the terms and conditions of his gospel; it is the plan of which Christ became the chief advocate, first in preexistence and then again in mortality, thereby gaining the distinction of having the very "gospel of God" itself named after him, named "the gospel of Christ."

This gospel is thus the plan and system of the Gods whereby believing men may be saved, and its chief characteristic is power: power to do all things necessary for the benefit and blessing of God's children in this life, power to save them in eternal glory in the life to come.

That there is and can be only one gospel, one plan of salvation, is as self-evident as any truth known to man. There may be imitations, many sys-

tems or plans purporting to lead men to God, many claims that the gospel is here or there; there may be voices crying, "Lo, here is Christ," or "Lo, there"; but truth, pure diamond truth, that truth which is the gospel of God concerning his Son, is and can be only one thing; and our interest and concern should center in the truth; in the Father's plan, and in his plan only; in keeping his statutes and judgments, and his statutes and judgments only; in doing his will, and his will only. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

When some of his converts departed from the perfect system he had taught them, Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Then lest other plans be dignified by even so much as the use of the term "gospel," he hastened to add, "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Having thus shown that there is only one gospel with saving power, the ancient apostle issued this inspired decree: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8.)

Now let us reason together in the light of these scriptural truths. There are obviously two essential identifying characteristics of the true gospel. It must contain the word of God, the truths of heaven, the doctrines of salvation; and it must also possess power, the power of God, the power to benefit men in this life and to exalt them in the next.

In a purely intellectual sense any church can claim to have the word of the gospel. They can say: "We believe the Bible; we accept Christ as our personal Savior; we believe in his grace and goodness and rely on his promises." They can even say: "We believe the Book of Mormon, which contains the

fullness of the everlasting gospel; we accept Joseph Smith as a prophet of God; we are numbered with the Saints of latter-days."

But the issue is not belief only; it is not acceptance of the word alone. Rather it is a matter of having the power of the priesthood and of enjoying the gift of the Holy Ghost. Of course the Book of Mormon contains the fullness of the everlasting gospel, meaning it is a record of God's dealings with a people who had the fullness of saving truth. In the same sense the Bible contains the fullness of the gospel, meaning that it also recounts Deity's dealings with a righteous people who worked out their salvation.

The issue is not what men purport to believe; it is whether, having believed the truth, they also get the power of God into their lives. Salvation does not come by reading about religion, by learning that holy men in former days had spiritual experiences. It is not found through research in musty archives; it does not spring forth as the result of intellectual dialogues about religious matters. Salvation is born of obedience to the laws and ordinances of the gospel; salvation comes to those who obey the statutes and judgments of that God who created it and obtained the laws whereby it might be gained.

Salvation comes by getting Christ into our hearts today, by being born again, by becoming new creatures of the Holy Ghost, by receiving personal revelation, by exercising the gifts of the Spirit, by having the power of God manifest in our lives.

Jesus sent his apostles forth to preach the same gospel he had taught them, with this promise: "Signs shall follow them that believe." (Mark 16:17.) In other words, when men believe the true word of the gospel, then God begins to manifest his power in their lives. They begin to enjoy the gifts of the Spirit, to work miracles, and to have those spiritual experiences which always and everlastingly attend true believers.

And, we might well ask, if a gospel

does not have power to heal the sick, raise the dead, and work miracles in this life, why would anyone suppose it had power to cleanse a sin-laden soul or to raise a man to an inheritance of eternal life in the presence of God?

Now we are bold to proclaim that that God who is no respecter of persons, who is the same yesterday, today, and forever, has spoken again in our day—paying his respects to those systems of religion which have “a form of godliness,” but “deny the power thereof” (Joseph Smith 2:19), and restoring again both the word and the power of his gospel.

We announce that God, according to the promises, has sent his angel to

restore the fullness of the ancient gospel, which gospel is now found in The Church of Jesus Christ of Latter-day Saints. The word of that gospel is now written in the new revelations which have come from heaven; and as rapidly as the true believers conform their lives to the new and everlasting truths involved, the power of the gospel is manifested in their lives.

In the final analysis, the gospel of God is written, not in the dead letters of scriptural records, but in the lives of the Saints. It is not written with pen and ink on paper of man's making, but with acts and deeds in the book of life of each believing and obedient person. It is engraved in the flesh and bones

and sinews of those who live a celestial law, which is the law of the gospel. It is there to be read by others, first, by those who, seeing the good works of the Saints, shall respond by glorifying our Father in heaven, and finally by the Great Judge to whom every man's life is an open book.

And now, paraphrasing Paul, I say with perfect conviction, and knowing whereof I speak, that the gospel of God concerning his Son, the very gospel of Jesus Christ our Lord, has come to the Latter-day Saints, not in word only but also in power, and in the Holy Ghost, and in much testimony.

In the name of the Lord Jesus Christ. Amen.

Behold the Man

Sterling W. Sill

Assistant to the Council of the Twelve

In Austria there is an interesting bridge spanning a beautiful river. As one crosses the bridge, he passes 12 statues of Christ spaced a few paces apart. Each of these likenesses represents the Master in his relationship to some occupational or special-interest group. As herders cross over this bridge with their flocks, they usually tarry for a few moments before that statue picturing Christ as the Good Shepherd. Farmers stop and meditate before the statue depicting him as the sower. Fishermen stand in reverence before the representation of Christ stilling the tempest. And those travelers who are sick, either in body or in spirit, bow before the image of Christ the healer.

A wonderful uplift can come to a worshiper as he rethinks these inspiring thoughts with the knowledge that Christ understands his occupational as well as his personal problems. One of the statues on the Austrian bridge represents the Great Teacher. Jesus was the greatest teacher because he looked with the clearest insight into human lives; and better than anyone else, he understood the effects of those common everyday events on which our success continues to turn. As the Great Teacher, he used the simple experiences of people to illustrate those profound truths which still determine our accomplishment. As George A. Barton says:

“He spake of lilies, vines and corn,
The sparrow and the raven,
And the words so natural yet so wise
Were on men's hearts engraven.

“And yeast and bread and flax and cloth

And eggs and fish and candles—
See how the most familiar world
He most divinely handles.”

And he presented his lessons with as much confidence to the wise men in the temple as to the unlearned fishermen working at their nets.

Now just suppose that as we cross our own bridge of life, we utilize the various representations of the Master to inspire us in the places of our own greatest need. A few years ago an article was written about the Bible as “The Book That Has Helped Most in Business.” Most of the scientific books written 15 years ago are now out of date. While the Bible was written when the camel was our most modern means of communication, yet it is still the most helpful book in creating our business success. And in our meditations we ought to stop before the Master to absorb his honesty, his industry, his fairness, and his faith. What an upsurge our economy would receive if we pruned out all of our unrighteousness and fully devoted ourselves to those goals that he indicated were the most worthwhile.

Beginning in his youth, Jesus was engaged in that greatest of all enterprises which he characterized as “my Father's business.” That is the business of building character, integrity, and eternal life into the lives of God's children. As Thomas Carlyle once pointed out, “A man's religion is the

most important thing about him. That is what he thinks about and believes in and works at and fights for and lives by.” God has invited each of us to have as large a share as we desire in the affairs of this important family concern. And when we feel a little bit discouraged and are tempted to do less than our best, we might listen to this young “businessman of the centuries” as he went around saying to people, “Be of good cheer.” “Be not afraid.” “Why are ye troubled?” “Why do thoughts arise in your hearts?” “Rejoice and be exceedingly glad.”

The Golden Rule, made up of 17 words, is probably the greatest formula for any business success that has ever been known in the world. And as we pass along our own bridge of accomplishment, we might learn from Jesus about being a more responsible worker, a more effective planner, a wiser judge of our human values, and more dependable in our own self-discipline. One of the greatest of all business lessons is that “man does not live by bread alone.” We need a good dose of inspiration occasionally. We need to build up our faith and recharge our love of life. But above all other interests, we need to learn to identify effectively. We must remember that we are the children of God, formed in his image, endowed with his attributes, and heirs to his glory. And we should be constantly reaffirming our destiny through our daily duties.

As we cross this river of life, we need to stop occasionally before the repre-

sensation of Christ, the Great Physician. Each of us has an important occupational responsibility for his own health, and we can perform some of the greatest cures if we understand the possibilities of his command that says, "Physician, heal thyself."

The world is presently making itself sick by wrong thinking, and yet there is available to us a great power that is capable of making us well physically, mentally, morally, and socially. Jesus gave his greatest success formula in just two words when he said, "Follow me." And if we pause before him long enough and meditate about him effectively enough, we can actually follow him in his faith, in his righteousness, in his doctrines, and in his obedience to God.

Christ has some higher titles than those of physician or shepherd or businessman. He is also the King of kings, and we must not repeat that ancient mistake when nineteen hundred years ago one group announced their own downfall by proclaiming: "We have no king but Caesar."

To serve our own best interests we might erect upon the bridge of life a special representation to be designated as "the Christ of the latter days." The scriptures tell us a great deal about Christ's occupational assignment for the cleansing of the earth, the destruction of the wicked, the universal resurrection, the millennial reign, and the final renewal and glorification of the earth. The scriptures make clear that the miracles and wonders of the latter days will be among the most important events ever to take place.

Many people place a very serious handicap upon themselves when they think of Christ only in his ancient settings of sowing and teaching and suffering. For in describing the Christ of the latter days, the scripture says, "Behold, I will send my messenger,

and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:1-2.)

On our bridge of life there should be a representation of the Christ who will come to cleanse the earth of its sins. This has more than ordinary interest for us, inasmuch as the sins mentioned will be our own sins. Someone once painted a famous picture entitled "Christ Before Pilate." It represents Jesus being judged and condemned by the people of the world he came to save. But someday another picture may be painted entitled "Pilate Before Christ." This will involve his second coming, when, with his mighty angels in flaming fire, he will return to judge the world and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:8.)

About this event the apostle Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep. . . .

. . . so them also which sleep in Jesus will God bring with him.

"For this we say unto you, by the word of the Lord, that . . .

. . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:13-17.)

What a great day to look forward to, and what a disaster will involve those

who are still unprepared. Even nineteen hundred years ago Jesus knew a great deal about our personal and community needs. He looked forward to our day and was greatly concerned for our welfare. He gave a comparative appraisal of our times when he said, ". . . as the days of [Noah] were, so shall also the coming of the Son of man be." (Matt. 24:37.)

Then he projected our greatest opportunity when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) In the latter-day fulfillment of his own promise he has reestablished his Church and has revealed anew a fullness of his original doctrines, including the greatest of all truths, that God lives and that the God of Genesis, the God of Sinai, and the God of Calvary is also the God of the latter days.

As we pass along the bridge of our lives, we ought to understand that our greatest latter-day need is not for bigger industries or more oil wells or greater power plants or a more ample food supply. Our most critical problems are not our population explosions or our projected food shortages. Our primary concern should be centered in getting a sufficient love of God and truth enshrined in our hearts, that we will obey all of his commandments.

Christ is the Good Shepherd and the Great Teacher, but he is also the Savior of the world. He is the rock of our eternal salvation. He is the Lord of truth, the Prince of Peace, the Son of God, and the giver of all good things. We must not forget that he is also the Christ of the latter days, and as we meditate before him, may we be inspired to make the best and the most of that great life which he has given us to live, I humbly pray, in the name of Jesus Christ. Amen.

Blessed Are Those Who Have Not Seen

Howard W. Hunter

Of the Council of the Twelve

During this conference we have sat at the feet of great teachers, men whom we sustain as our leaders, men who have faith in God. My thoughts have been lifted and my testimony has been strengthened. I am thankful to my brethren, and I express appreciation to

them for the forthright manner in which they have raised their voices to witness that God lives, that Jesus is the Christ and the Savior of all mankind.

I, too, know that God lives. There is ample evidence of this fact, but concrete proof is not necessary to those who

have faith. All nature portrays the existence of a supreme being. In this material world, we have learned that every building has a builder and everything that is made has a maker. As we look at this Tabernacle, the great organ that has been played for us, the clock

on the wall, the camera that carries the image to the world, the lights, the microphones before me, we realize that each of these had its maker. Outside those things made by man, all of nature whispers to my reasoning that there was a creator. I know this to be God.

"In the beginning God created the heaven and the earth." (Gen. 1:1.) There was a divine plan. For every plan there must have been a planner, and for every creation there must have been a creator. Could the perfect universe emerge without a divine plan? Could it have come about by some mechanical chance? Such thoughts are against the stronger reasoning. Such belief could not be supported in view of the tangible evidence which portrays that there is a supreme being, one who had a divine plan, one who was the Creator and the builder of the universe.

Not only did God plan and create the heavens and the earth, but the plan also included the creation of man. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) Thus we are his creation; we are literally his children, in his image and likeness. This would necessarily include the intellect, which distinguishes man from all other animal life. We are creatures of the flesh as well as the spirit, and the great striving in life is to develop the spirit as well as the physical body. True growth is dependent upon our conscious effort in lifting our awareness above and beyond those things which are physical.

As children of God, we learn in our young years to know our Heavenly Father in a childlike way, and if we follow the right course, the time comes when we understand the larger meaning of this relationship to our Heavenly Parent. We realize that we are made in his spiritual image as well as his physical image. In our more spiritual maturity, a whole new vista of reality opens to us; and we commence to understand the statement of Paul, who said, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Not only do I believe that God lives, but I believe that his Son, Jesus Christ, also lives, and is the Savior of all mankind. Our day is one in which there is a great diversity of belief with regard to many fundamental statements of scripture. Modernists deny the virgin birth of Jesus. They deny his divine power demonstrated by the many miracles he performed during his short ministry.

Modernists dispute that the Master voluntarily offered himself to atone for the sins of mankind, and they deny that there was in fact such an atonement. It

is our firm belief that it is a reality, and nothing is more important in the entire divine plan of salvation than the atoning sacrifice of Jesus Christ. We believe that salvation comes because of the atonement. In its absence the whole plan of creation would come to naught. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again.



"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.) Without this atoning sacrifice, temporal death would be the end, and there would be no resurrection and no purpose in our spiritual lives. There would be no hope of eternal life.

Those who call themselves modernists deny the fact that Jesus rose from the tomb with the same body that he laid down, and many deny the fact that he was indeed resurrected. Latter-day Saints believe in the literal resurrection of Christ in precisely the same manner described by the writers of the

New Testament. From their record we learn that the same body of flesh and bones that was taken from the cross and laid in the tomb did come forth to live again. After this event, those who had been with him during his ministry were discussing what had been said of his resurrection:

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Modernists refute the fact of his ascension, but Luke testifies as to what took place on that occasion after the resurrected Savior had given instructions to the apostles:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:6-9.)

God the Father attested to the divinity of the sonship of the Lord Jesus Christ at the very commencement of his ministry:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17.)

He was the Creator of the earth, for he said, "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (3 Ne. 9:15.)

God the Father also attested to his saviorship when speaking to Moses: "And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only

Begotten is and shall be the Savior, for he is full of grace and truth. . . ." (Moses 1:6.)

In the Old Testament the birth of the Master was foretold in the Book of Isaiah: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.) And in the Book of Micah, we are told he would be born in Bethlehem. (Mic. 5:2.)

Thus the ancient prophets testified of his divine birth and mission, and the New Testament confirms the happenings foretold by these Old Testament prophets and bears witness of that virgin birth and divine mission of the Savior. Peter said, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:42-43.)

One of the greatest testimonies and witnesses of the divinity of Christ that has ever been penned was written by the apostle John in his gospel, one of the simplest yet most profound books in the New Testament. After Simon Peter and his brother were called by Jesus to follow him, he saw John and his brother James "mending their nets; and he called them.

"And they immediately left the ship and their father, and followed him." (Matt. 4:21-22.)

John was well qualified to attest to the divinity of the Master, because he was with him from this time throughout the remainder of his ministry. He was chosen by Jesus as one of the twelve, and was one of the three apostles who were closest to Jesus. He was present when Jesus raised the daughter of Jairus from the dead, when Jesus was transfigured, when Jesus went apart to pray in Gethsemane. He was sent with Peter to prepare the Passover. He was with the twelve at the appearance of the Savior after his resurrection and at the time of his ascension. No one could be more qualified to testify of him.

In writing the prologue to his gospel, John commenced with these words: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God." (John 1:1-2.)

The phrase "in the beginning" echoes the opening words of the Old Testament. John refers to Jesus as the "Word," a title given to him in many instances in both the New and the Old Testament. He continues: "All things were made by him; and without him

"There is a bigger faith than one which comes from seeing and hearing."

was not any thing made that was made." This statement leaves no room for an exception—all things were made by him. "In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not." (John 1:3-5.)

The life mentioned is life eternal, which he revealed to the world, which he promised to his believers, which he died to give them, to which he will raise them up, because he hath the life in himself. He is the resurrection and the life. The darkness mentioned is the state of man's mind, which drags him down, that he does not comprehend.

The evangelist then explains that the mission of John the Baptist is inferior to that of Jesus: "There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe.

"He was not that Light, but was sent to bear witness of that Light." (John 1:6-8.)

In other words, the immediate purpose of the mission of John the Baptist was to bear witness that Jesus was the true Light, the true teacher of the way of life eternal, and to invite men to believe in him for the remission of their sins and be baptized. John the Baptist was not the Messiah or the leader of a great movement; he was the herald and witness, bearing testimony to the nature and divine titles of Jesus, and the witness through whom God attested the divine sonship of Jesus.

After stating that the mission of the Baptist was to bear witness of the Light, John continues his testimony of Jesus: "That was the true Light, which lighteth every man that cometh into the world.

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own, and his own received him not." (John 1:9-11.)

Why was it at that time or why is it now that some will not receive him? No doubt they had expected something entirely different. They were looking for a leader in political and social reform and they had little interest in spiritual things. "The world was made by him, and the world knew him not." There are those today who pass him by without recognizing him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13.)

Thus, to those who have faith in him is given the right or the authority to become the sons of God. The fatherhood of God is universal in the sense that we are all his created children, but those who believe in Christ, who accept him as the Son of God and the Savior of the world, have the right to become true sons of God. This is a gift of God dependent upon faith in Christ.

In conclusion, John states his purpose for the writing of this theological message in these words: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.) This is John's witness, and this apostolic testimony has been preserved and comes down to us as a record of what the first witnesses saw with their own eyes and heard with their own ears.

As John infers, this record sets forth the historic facts, but merely accepting the facts will not produce belief. There is a bigger faith than one which comes from seeing and hearing, a faith that can dispense with tangible proof and visible evidence. It is the faith that comes from reliance upon the word of the Lord. Blessed are those who have not seen and yet believe. (See John 20:29.)

These are the attestations to the divinity of Jesus Christ by God the Father, by the prophets of the Old Testament, by those who were with him in his ministry, by those who, after a study of the facts, are touched by the Spirit and have faith. In addition, there are many other evidences of his divinity in this day. I refer to the marvelous first vision in which the Father and the Son appeared to the boy Prophet, the revelations to the Prophet for the benefit of the Saints, the organization of this Church in these latter-days, the missionary work, the temple work for the living and the dead, the testimony of a present living prophet.

If, after all of the cumulative evidence and all of these testimonies, Christ should be eliminated from our belief, what would be the result? This would not be his Church; the

Bible would fall as the word of God; there would be no hope of a literal resurrection; there would be no assurance of eternal life. But Christ is not eliminated from our belief. His divinity is a reality, and to all of the testimonies that have been borne of him,

we add our witness.

I have intended these statements to represent my belief, my conviction, my witness that God lives; that Jesus is the Christ, the Son of the living God; that this is his Church; that there is a prophet of the Lord on the earth today

who speaks the will of the Lord to his children. This is a restatement of our belief, our testimony, and the teachings of this conference by those whom we sustain as our leaders. I pray the Lord to bless us with this abiding faith, in the name of Jesus Christ. Amen.

Spirituality in Leading and Teaching the Gospel

President David O. McKay

(Read by his son Robert R. McKay)

And now, my brethren and sisters, just a word in parting. This truly has been a glorious and memorable conference. May our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout the various sessions. May he fill our hearts with love for one another in the true brotherhood of Christ.

At this time I should like to express gratitude for the support, blessings, and assistance of my counselors and members of the Council of the Twelve; also, for the help of the Patriarch to the Church, the Assistants to the Twelve, the members of the First Council of the Seventy, and the Presiding Bishopric. You can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer in which he said, among other things, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

These brethren prove daily, as was particularly evidenced in a sacred pre-conference meeting of all the General Authorities held in the Salt Lake Temple on Thursday, September 26, 1968, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of temples, presidencies of quorums, presidencies and superintendencies of auxiliaries may be so blessed that you too may say, "We strive to be one, as the Father and Son are one." God bless you that this may be true.

I am also most grateful for those unsung workers behind the scenes who give of themselves in rendering service beyond the call of duty to assist in the preparation of the hundreds of details and important matters

that are necessary in order that these conferences may be carried on efficiently and smoothly.

You know, I am afraid too many of us are like that Scotsman of whom I have told you before who had lost his wife by death. His neighbor called on him to give comfort to him, saying what a good neighbor his wife had been, how thoughtful of others she had been, and what a good wife she had been to Jock, who was mourning her death. Jock answered: "Aye, Tammas, Janet was a guid woman, a guid neighbor, as you say. She was a' you say an' mair. She was, aye, a guid true wifely tae me, and I cam' near tellin' her sae aince or twice."

There come to mind some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth—not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired and who count their wealth in millions. It means something when a man of means will give to the Church a contribution of a million dollars, and then, in addition, say, "All my time is yours, to serve the Church." It means something to have a man leave his vocation, have his life's work interrupted, and receive a call to go away from the state, sometimes across the ocean to faraway places, to render service to the Church, not knowing for sure when he will return. God bless those who are rendering such service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

Now a word to you officers and leaders in the stakes and wards, in missions, and in temples. It was the

divine character of Jesus that drew the women of Palestine to him, that drew as a magnet the little children to him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil men and women.

In the realm of personality, and in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God; it is indeed a "pearl of great price," an eternal blessing.

Fellow workers, you and I cannot hope to exert even to a small degree the personality of our great teacher, Jesus Christ. Each one's personality may be compared to the Savior's personality only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each leader's, each teacher's personality should be the same in kind. In the realm of character, each leader and teacher may be superior, and such a magnet as to draw around him or her, in an indescribable way, those whom he or she would lead or teach. It is the radiation of the light that attracts.

However, no matter how attractive the personality may be, that leader or teacher fails in the work assigned if the leader or teacher directs the love of the member only to the personality of the leader or teacher. It is the leader's duty, or the teacher's duty, to teach the member to love—not the leader or teacher, but the truth of the gospel. Always, everywhere, we find Christ losing himself for his Father's will; and so also should our leaders and teachers, so far as their personalities are concerned, lose themselves for the truth he desires to have them teach.

When the people came to Jesus and asked for bread, or the truth, he never turned them away with a stone. He always had truth to give. He under-

stood it. It radiated from his being. He understood how to use illustrations, the natural things around him, to impress that truth upon his hearers. In other words, he was filled with his subject and then was enabled to give that subject to his hearers. It is not always what you say, but what you *are* that influences children, the young, or that influences your associates. "What you are," said the alleged wisest of Americans, "thunders so loud in my ears I cannot hear what you say."

Let me give you briefly five things, among many others, that may characterize the successful leader or teacher in the Church:

First: Implicit faith in the gospel of Jesus Christ as the light of the world, and a sincere desire to serve him. This condition of the soul will make for companionship and guidance of the Holy Ghost.

Second: Unfeigned love for the child, or member. Unfeigned—remember how the word is used by the Prophet Joseph Smith in that great revelation in the Doctrine and Covenants: "by love unfeigned." Unfeigned love for the children or members, guided by determination to deal justly and impartially with every member of the Church. Honor the child or member, and the child or member will honor you.

Third: Thorough preparation. The successful leader knows his duties and responsibilities and also the members under his direction. The teacher knows his children, as well as the lessons.

Fourth: Cheerfulness—not forced but natural cheerfulness, springing spontaneously from a hopeful soul.

Fifth: Power to act nobly.

"If you want to be a teacher or leader just watch your acts and walk; If you want to be a teacher or leader, just be careful how you talk."

If you want to radiate the light of the gospel, that radiation must first come from the leader himself. In the Doctrine and Covenants, the Lord says, "If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D&C 95:12.)

That solicitous admonition given by the Savior is as pertinent today as it was when first expressed. Men and nations, having refused to "walk in the light," as Jesus said, stumble in darkness and know not whither they go. Motivated for centuries largely by selfish interests, the human race, judging from present world conditions, is still dangerously near the jungle where primitive passions dominate and govern.

Abraham Lincoln, in his day, de-

clared to the people: "We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years, in peace and prosperity; we have grown in numbers, wealth, and power as no nation has ever grown. But we have forgotten God. . . . We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated by unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us."

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness. . . .

"I still have confidence that the Almighty, the Maker of the Universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all other difficulties of our country." And we all know how God did guide Abraham Lincoln.

There are many instances about which I could tell you wherein the hand of the Lord has been manifest in guiding his servants. I know it is real. I know it as I know that you are assembled in this conference. I know one's spirit can be in tune, and hear that sweet, still, small voice. I know he will warn us. I know he will never say anything that is impossible to understand. I know he is our Father in heaven. He is just as real as my earthly father and mother, whom I hope to meet over there. The Savior, the Son of God, is at the head of this Church. I am not the head of this Church—Jesus Christ is our head! I know that the former Presidents of the Church knew that, and declared it. Joseph Smith, the Prophet, knew it. This is Christ's Church, and we are his messengers, his representatives, and it is our duty to keep in touch with him and know what his wishes are. You and I, and all who have repented of their sins and have been baptized into this Church, have had hands laid upon our heads and are entitled to the companionship and inspiration of the Holy Ghost. If we keep in tune with Christ and his teachings, we are entitled to fellowship with him. He does not love sin, he does not love lying, nor stealing, misjudging one another, nor condemning others. We have to keep our hearts pure and clean to be worthy of his fellowship.

God help us so to live that we may be found worthy to hear from him the whisperings of his Spirit, the whisperings of his voice, as he guides us and warns us and tells us what to do in order to come back into his presence.

Man is not living for himself. His selfish desires should be overcome and controlled, and he should render service to others. One of the greatest sayings of Jesus, when he was among the Twelve during his two and one-half years here, was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part] and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true! Thousands upon thousands in the Church are willing to lose their lives in service to the building up of the kingdom of God.

I pray that God will give us strength to continue our mission here in life and, by our actions and our words, to teach others so that we shall bring the honest in heart to know the truth. May we show to all that the gospel has been established in this dispensation for happiness and joy and salvation here in this life, as well as in the life to come.

God keep our young people away from the low, from those who seek to follow the scheming plans of he who enthrones passion, who decries self-control, who renounces the sacredness of the family, and who, in the words of Marx himself, would "dethrone God." God inspire our young men and women to sustain and to fight for, and yes, if necessary, die for the light of Christ, that they will come to realize the truth of Christ's saying that if they are willing to lose their lives for his sake, they will find them.

God bless you all in your homes. Husbands, do not be cross when you enter your homes. Let us be kind, courteous. Have the same courtesy in your homes that you have when you are out in society. Thank your wives; thank your children; and say, "If you please," "Excuse me." These little things mean so much and make life so much sweeter.

Let us be courageous in defense of the right. Be not afraid to speak out for the right. Let us be true. Let us defend the weak, be charitable to our brothers, render help to the sick and the afflicted. The gospel is the spirit of kindness. Let us honor and sustain the priesthood in our homes.

I pray God to sanctify to our good, and the good of all who have listened in this day, and to the Church membership everywhere, the blessings and testimonies of this great conference. In this parting, I leave with you, my dear fellow workers, my dear associates, and all members and friends everywhere, my blessings to each one of you, as God has given me power and authority to bless, and I do this in the name of Jesus Christ. Amen.

The Presiding Bishop
Talks to Youth About:

Testimony

By Bishop John H. Vandenberg

● During the early nineteenth century, the most significant event in modern history occurred. A young man walked from his family home, up a winding trail to a grove of trees not yet cleared from their farm, for the purpose of talking with God in prayer. Though he was just a farm boy, unlearned, and from a family of very common means, he felt that by approaching God in prayer, the understanding he sought would “be given him.” (Jas. 1:5.)

The experience that followed began a series of events that resulted in the restoration of the gospel of Jesus Christ, with the priesthood and the keys that had been held in previous dispensations.

This young man, Joseph Smith, Jr., became one of the great prophets of God. He and his mission have been described in this way:

“Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people;

and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood. . . .” (D&C 135:3.)

Today, some 150 years since Joseph walked into that grove, we can see the fruits of the labors of the latter-day prophets of the Lord.

Thousands of young men, and the Church as a whole, are proclaiming to the world the message of the restoration of the gospel of Jesus Christ in its purity and fullness.

The people in the world who seek diligently and with fervent prayer regarding the truthfulness of The Church of Jesus Christ of Latter-day Saints and the divine calling of the Prophet Joseph Smith and those who have succeeded him may receive an answer from the Father just as assuredly as did Joseph.

Like the people in the world, you, the youth of the Church, must put forth a similar effort to receive a witness from the Holy Ghost of the reality of the restoration of the gospel. For you, a testimony is not an automatic process; it comes only after you have “hungered and thirsted” for it. This means you must have a desire much more intense than just a passive wanting.

Parley P. Pratt described his great desire to understand the truth of the Book of Mormon:

“I opened it [the Book of Mormon] with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the

night came, for I preferred reading to sleep.

"As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life." (*Autobiography of Parley Parker Pratt*, p. 37.)

To those who truly desire a testimony of the truthfulness of the gospel, the way to obtain one is clear. First, the Lord asks that we study the gospel diligently. In speaking to Oliver Cowdery, he made the importance of diligent study very clear: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right. . . ." (D&C 9:7-8.)

As the Lord indicates, diligent study of the gospel is vital in order to gain a testimony. Study of the gospel builds faith; it provides evidence upon which one's testimony can be built. The apostle Paul said that faith is based on "evidence" (Heb. 11:1), and study will provide that evidence.

Coupled with personal study, a second most important step in obtaining a personal testimony is that you live the gospel and keep the commandments. The Savior spoke regarding this step toward gaining a testimony. He said: "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

Alma, the Nephite prophet, made a similar declaration as he challenged the people to experiment upon his words. He said, ". . . behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words." (Al. 32:27.)

Obedience to the commandments of God is essential if a person is to be prepared to receive a testimony. The importance of such personal preparation can be illustrated by looking at Laman and Lemuel, who, though they saw and heard an angel from God, were unprepared personally, and hence this great experience had no effect in their lives.

Third, to gain a testimony, you must approach the Father in humble prayer, just as did the Prophet Joseph. As Joseph Smith found, and thousands of others confirm, the following declaration of the Lord is true:

Counsel to youth on what a testimony is: "more often than not . . . a feeling that the gospel is true."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

After you have studied the gospel diligently, conformed your life to the principles taught therein, and asked God in prayer to confirm the truth of the restoration of the gospel, then you must be able to recognize the answer from the Lord when it comes.

Many believe that a testimony comes as a dramatic, emotional event. But more often than not, a testimony comes as a feeling that the gospel is true. And while it may be an unexplainable experience, it is real. The Lord has described the feeling that comes in this way: ". . . you shall feel that it is right." (D&C 9:8.)

The Lord spoke to Oliver Cowdery on one occasion regarding the power and reality of this experience. He said:

"Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D&C 6:22-23.)

Gaining a testimony of the gospel should be a major objective of each young man and woman in the Church. There can be no greater or more meaningful possession. President David O. McKay said, regarding his desire for a testimony as a youth, "I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else would indeed seem insignificant." (*The Improvement Era*, September 1962, p. 628.)

I hope that each young man and woman in the Church will, like the youthful Joseph Smith and the young David O. McKay, desire above all else a witness of the truth of the gospel of Jesus Christ, and that with that desire, each youth will then proceed, as the Lord has outlined, to obtain a personal testimony.

It is a personal testimony of the gospel that will give you perspective and purpose as you face the day-to-day decisions of your life. A testimony will provide greater meaning and purpose to your priesthood responsibilities, your Church activity, your relationships at home, your courting, and, in fact, every facet of your life. ○



Miss Navajo

President N. Eldon Tanner of the First Presidency wears his honorary chieftain's headdress as he greets Rose McCabe, recently crowned "Miss Navajo." A member of the Leupp (Arizona) Branch in the Southwest Indian Mission, Sister McCabe will represent the 250,000-member tribe in goodwill tours throughout the U.S. and France. Wearing a red silk skirt, velveteen bodice, and jewelry of turquoise and silver, 18-year-old Rose said, "The American Indian is undergoing a change of image. It is a daring responsibility to advance this new image."



Dairy Nutritionist

John Talmage Huber of the Lansing (Michigan) Second Ward recently received the American Feed Manufacturers award for distinguished research in dairy nutrition. The award, given annually to the outstanding dairy nutritionist of the year, includes a \$1,000 honorarium. A member of the Michigan State University faculty, Dr. Huber was cited for his work on the digestive enzymes of cattle.



Hospital Group Head

Sherwood D. Smith, bishop of the Lakeland (Florida) Ward, has been installed as president-elect of the Southeastern Hospital Conference. The conference includes over 1,000 hospitals in Tennessee, Alabama, Georgia, Louisiana, Mississippi, and Florida. Bishop Smith is executive director of the Lakeland General Hospital and a prominent leader in hospital and medical organizations.

The LDS Scene



Combat Medalist

A Latter-day Saint serviceman, Air Force Captain Charles L. Pocock, has been highly honored for his many

medals awarded for combat action in Vietnam. Brother Pocock, currently stationed at McChord Air Force Base at Tacoma, Washington, has received the Silver Star, two awards of the Distinguished Flying Cross, the Vietnamese Cross of Gallantry with Silver Star, and 21 air medals. He has logged 620 combat missions in Vietnam and earned most of his medals for his actions while subjected to heavy enemy ground fire while working enemy positions with smoke rockets.



Woman of Conscience Award Presented

Florence S. Jacobsen, president of the Young Women's Mutual Improvement Association, recently received the Woman of Conscience Award of

the National Council of Women for her service to youth. The award particularly noted Sister Jacobsen's efforts to promote respect for the rights and freedoms of others. Sister Jacobsen was chairman of the "Educating Women for Responsibility" workshop at this year's National Council of Women biennial meeting in New York City. Of special interest also was the election of Belle S. Spafford, president of the Relief Society of the Church, to the presidency of the National Council of Women. (See page 25.)



Association President

President Ernest L. Wilkinson of Brigham Young University has been elected president of the American Association of Independent College and University Presidents. The association includes over 300 independent and private colleges and universities in the United States. As president of BYU, President Wilkinson represents the largest private university in America.



Elected to National Accountants Council

Paul B. Tanner, general treasurer of the Deseret Sunday School Union, has been elected to the governing council of the American Institute of Certified Public Accountants at the council's eighty-first annual meeting in Washington, D.C. The council sets policies and programs for the national professional society.

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Lest We Forget

Wheat for Man

By Albert L. Zobell, Jr.
Research Editor

● This is the season when men's hearts and minds turn to that great gift—the birth of the Only Begotten Son at Bethlehem. Bethlehem means “house of bread,” and it was at or near Bethlehem that, hundreds of years before the birth of the Savior, Ruth gleaned in the fields of Boaz.

During his ministry the Christ said: “. . . man shall not live by bread alone. . . .” (Luke 4:4.) After he miraculously fed the multitude of 5,000 upon five barley loaves and two fishes, he found seclusion, and when his followers met him again, he preached to them, saying, “I am the bread of life” (John 6:35), “I am the living bread” (John 6:51). An oft-repeated parable tells of the wheat and the tares (Matt. 13:24-30; D&C 86), and in modern revelation the Lord tells of “wheat for man” (D&C 89:17).

Wheat has been truly precious, in ancient times as well as modern.

At Christmastime in the Salt

Lake Valley in 1847, Mrs. Rebecca Riter was debating whether to take her wheat, which she had brought across the plains and carefully hidden in the driest spot she could find, to give her hungry children a special treat, or to save the grain for planting. She did not yield—she decided to save it. When all else was gone and the problem of using the wheat arose again, a neighbor shared a meager supply of cornmeal.

Captain James Brown wintered with a detachment of the Mormon Battalion at Pueblo, Colorado, in 1846-47, and then entered the Salt Lake Valley with them and the Mississippi Saints on July 29, 1847. Knowing that the battalion men were entitled to back pay, he then went to San Francisco to obtain it. Traveling with nine other persons, he was on his way in early August.

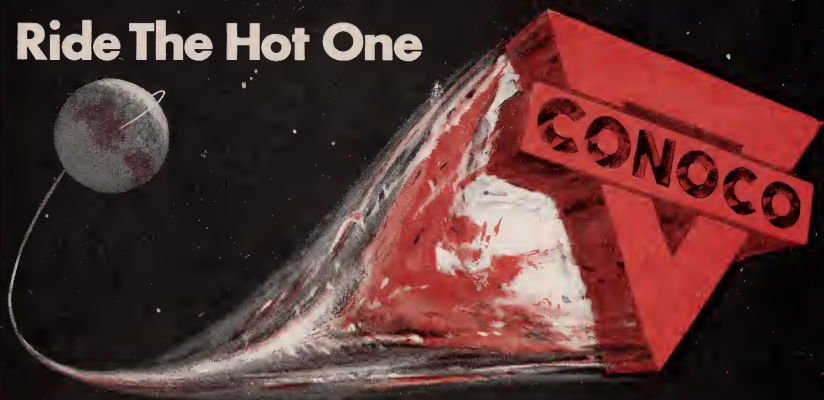
In San Francisco, after presenting his credentials to army officials, Captain Brown obtained

several thousand dollars back pay for his men. His group then left immediately for home.

As they crossed the mountains in California, they were harrassed by Indians; and one morning a mule, carrying flour for the journey, became frightened and ran away, scattering their supplies. It was a difficult return trip, and the travelers, often journeying without food or water, and in a weakened condition, arrived at Great Salt Lake City November 15, 1847.

Captain Brown immediately unpacked his horses, noting that the four bushels of wheat that he had brought as seed grain were safe. Using his back-pay money, he obtained a deed to Miles Good-year's property that November 24. By the next spring, Brown's fort had been built on the property. Then he planted, in 1848, his wheat from California, the first wheat to be grown by members of the Church at what is now Ogden, Utah. ○

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Today's Family

By Florence B. Pinnock

A Gift of Ideas

Some Christmas gifts are tied with satin ribbon; others are bound with a tougher cord. One gift may cost many dollars; another countless selfless hours of effort. One neighbor, as she received a fresh loaf of sweet bread, accepted it with tears in her eyes and with the words, "I've received all kinds of presents but never one from someone who spent her precious time in the making. No one has ever shown that she cared this way before." That bread, costing less than one dollar, did not just satisfy hunger; it touched a heart. Christmas is a heart-involving time. Love can be offered and accepted and real happiness exchanged.

We start preparing materially for Christmas earlier each year. October is scarcely over before the red and green of Christmas are forced upon us. We are constantly advised to shop early. Last January's newspapers carried advertisements reading, "Shop now for next Christmas." Perhaps we could start a new campaign: "Think Merry Christmas early this year." If Christmas buying is to begin in January, then the Christmas spirit of goodwill should start January first and permeate the entire year.

The holiday season and tradition go hand in hand. At this time of year conversation often begins with the words, "At our house at Christmastime we always—." Color, zest, and interest can come from creating a new idea or from giving a new twist to an old idea. Very likely this original something will evolve into a family tradition. Use your ingenuity and then your precious hours to enrich this merriest of seasons.

Foods to Savor and Fifty Ideas to Remember

● 1. Why not make a wooden gingerbread boy at least two feet tall for your back door? Paint it a ginger brown and decorate the face and suit with white braid and fringe. The children will love this festive decoration.

2. How long has it been since you had a candy pull for your children? Some little ones have never known the joy of pulling candy. **Molasses Chews:** Butter the sides of a 2-quart pan. In it mix together 2 cups sugar, 1 cup light molasses, and $\frac{1}{4}$ cup water. Heat and stir until sugar is dissolved. Bring to boil, add 2 teaspoons vinegar, and cook to hard-ball stage. Remove from heat and add $\frac{1}{2}$ teaspoon soda, 2 tablespoons butter, and 1 teaspoon vanilla; stir just until mixed. Turn out on a buttered slab. As it cools, turn edges to center. Pull as soon as possible. When candy is light taffy color and

becomes hard to pull, stretch it out in long ropes to about $\frac{1}{2}$ -inch thick. Cut with scissors to bite-size pieces and wrap each piece in plastic wrap.

3. A tower of shiny lemons interspersed with holly leaves, standing on a footed brass plate, makes a dramatic breakfast nook decoration. If the room's color scheme is better with red than yellow, use polished red apples. Or for the early American touch, a large wooden bowl filled with shiny red and green apples and large selected nuts in their shells is just right.

4. For a festive vegetable, add crushed pineapple to sliced cooked yams. Sprinkle with brown sugar and coconut, then drizzle with melted butter. Bake at 350° F. for about 30 minutes.

5. For a treat that you will nibble and nibble and nibble, heat 1 cup whole blanched almonds, $\frac{1}{2}$ cup sugar, and 2

tablespoons butter in a heavy skillet over medium heat. Stir constantly till almonds are toasted and sugar is melted golden brown. Spread nuts on a buttered cookie sheet. Sprinkle with $\frac{1}{2}$ teaspoon salt. Cool and break in clusters of two or three nuts.

6. At this time of the year, serve green noodles dotted with pieces of pimiento as part of a holiday supper.

7. Instant hospitality comes in a punch bowl. Jellyed cranberry sauce makes a festive wassail when added to sweetened grapefruit juice, water, and spices, then heated to boiling. To make the punch brighter, add a few drops of red coloring. Serve when friends are gathered around the Christmas tree.

8. For a tiny remembrance, make an interesting candle: Stack 2-inch cookies 18 cookies high (nice if chocolate and white cookies alternate). Wrap with clear plastic paper and tie at top. Shape a wad of red tissue as the flame, and insert it in the top.

9. A decoration of toothsome trees can eventually be eaten. Attach wrapped hard candy to a plastic foam cone with glass-headed pins; fasten gumdrops, all colors and shapes, with toothpicks. Mount cones on attractive stemmed milk glass or crystal dishes.

10. "Holidates" are dates filled with fondant and rolled in powdered sweet chocolate.

11. For a festive look, trim fruit cocktail, salads, vegetables, and deserts with candied fruits.

12. An easy breakfast at this time of year is served on a bun. Into a roll, English muffin, or bun, tuck meat, cheese, or scrambled eggs; add a tall glass of fruit juice, and you have a nourishing, quick breakfast. Toasted hamburger buns with crisp bacon and tomato slices, buns with ham slices and deviled egg, sausage patties with jelly on an English muffin, muffins filled with creamed cheese and deviled ham, or toasted cheese on a roll with sliced tomatoes—all can be successful with the young and those not so young.

13. Kabob fruit or vegetable salad gives that different touch to a supper plate.

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PUMPKIN PIE

- | | |
|---------------------|-------------------------|
| 3 egg yolks | 1 tablespoon unflavored |
| ½ cup U AND I SUGAR | gelatin (or 1 envelope) |
| 1½ cups cooked or | ¼ cup cold water |
| canned pumpkin | 3 stiffly beaten egg |
| ½ cup milk | whites |
| ½ tsp. salt | ½ cup U AND I SUGAR |
| ¼ tsp. ginger | 1 baked 9" or 10" |
| ½ tsp. cinnamon | pastry shell |
| ½ tsp. nutmeg | |

Beat egg whites and ½ cup sugar, and set aside. Beat egg yolks and ½ cup sugar until thick. Add pumpkin, milk, salt, and spices. Cook in double boiler until thick. Soften gelatin in cold water, stir into hot mixture. Fold in egg white mixture. Pour into baked, cooled pastry shell and chill. Top with whipping cream.

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14. An easy glaze for fruitcake is made by boiling for one minute 1 cup sugar, ½ cup water, and 1 tablespoon butter. Spread on cake with a pastry brush while the syrup is hot. Two or three coats may be used, but let each coat stand for half an hour before the next is added.

15. Meatballs for appetizers are delicious. Mix together 2 pounds ground beef, 1 envelope onion soup mix, 1 egg, and ¼ cup dried bread crumbs. Form into bite-sized balls. Sauté in hot butter till brown. Cover and store in refrigerator until ½ hour before serving. Stir together 2 14-ounce bottles of pizza-flavored catsup and 1 10-ounce jar apple jelly; add the meatballs, cover, and simmer till heated through. Serve from a chafing dish.

16. To add to your decorations, make an epergne from flower pots ranging in sizes from four to six inches. Glue on each pot, beginning with the largest, a pie tin or dish also in graduating sizes. Spray all with gilt and trim with gold braid. The epergne should be three or four layers high. Fill plates with nuts or candies, and let the epergne find a permanent holiday place of honor on your buffet.

17. Holiday Steak: Combine 3 or 4 cups of cooked rice mixed with a 4-ounce can of mushroom pieces, minced green pepper, green onions, and pimiento. Put into the boiler pan under the rack on which steak is placed. As the steak cooks, the juices will add flavor to the rice.

18. Fresh flowers at this season carry a special message.

19. For an open house, bake fruitcake in tiny foil nut cups. Place the nut cups on a cookie sheet to bake.

20. For child-happiness, decorate lollipops into jollypops. Dip large lollipops into melted fondant. Prop them upright and let them dry overnight before decorating.

21. Toast sliced pound cake in the toaster until brown. Top with canned peach halves filled with heated mince-meat, sprinkle with coconut, and serve hot.

22. For that special dessert, stir colorful candied fruit into softened vanilla ice cream and serve in parfait glasses. Top each with a green and a red cherry.

23. For a scrumptious Christmas breakfast, season waffle batter with ginger and serve with heated apple sauce. Slices of ham and oranges and hot chocolate complete the meal.

24. Use candlelight at your holiday parties. It adds glamour and is an inexpensive way to decorate. Candles plus stars plus friendly smiles equal party magic.

25. A two-part party simplifies entertaining. Serve the main course at one house, and have the dessert and entertainment at another.

26. Tasty nibbles to serve as appetizers with hot spiced tomato juice: Blend in an electric blender 5 slices of bread that have been dried out and browned in a slow oven. Add $\frac{1}{2}$ cup butter, 8 hard-cooked eggs, 1 teaspoon salt, $\frac{1}{2}$ teaspoon red pepper, 1 teaspoon Worcestershire sauce, and $\frac{1}{4}$ teaspoon celery seed. Form into 1-inch balls and refrigerate until firm. Roll balls in crumbs and serve.

27. Scapple, which is made of cornmeal mush, is great for an old-fashioned holiday breakfast. Chill the cooked cornmeal mush in a loaf pan overnight. In the morning, unmold and slice thin. Brown until crisp in sausage fat. Serve with sausage and hot maple syrup.

28. Orange rice is very good with cold roast turkey. Melt in an electric skillet $\frac{1}{4}$ cup butter; add 1 cup diced celery, 3 tablespoons minced onion, 2 tablespoons shredded orange peel. Cook until the celery and onion are tender but not brown. Add 1 cup orange juice, $\frac{3}{4}$ cup water, and $\frac{1}{2}$ teaspoon salt. Bring to boil; turn off heat and stir in 1 $\frac{1}{2}$ -ounce package precooked rice; cover and let stand about 5 minutes.

29. For a holiday birthday cake, cut a tall angel cake in layers and frost with sweetened whipped cream tinted pale green and flavored with peppermint. Top with tiny dark pink candles.

30. To add something extra, glaze ham with orange marmalade and bake for 30 minutes at 325° F. Cool and pipe with soft creamed cheese.

31. For a children's party, serve pink ice cream, green punch, and Paul Bunyon cookies. These cookies are simply sugar cookies cut 6 inches across, baked, and decorated with candied

fruit to form a happy face.

32. Add color to your open fire: for one week soak in a wooden or earthen container lightly rolled newspapers in a solution of salt, copper sulfate, and water. Let dry. You will be surprised at the longer hours the newspaper logs burn, giving off a colored flame.

33. Save your burned-out light globes to hang on your tree at Christmas. Wrap each globe with velvet or satin ribbon and add leaves of gilded buckram decorated with sequins.

34. Miniature floating candles add a glowing touch to the holiday punch bowl.

35. Garnish the top of a holiday salad with pomegranate seeds.

36. Don't forget gingerbread boys.

They are the gayest touch, and so easy to make. Cream thoroughly 1 cup shortening, 1 cup sugar, and $\frac{1}{2}$ teaspoon salt. Stir in 1 egg, 1 cup molasses, and 2 tablespoons vinegar; beat well. Sift together 5 cups flour, $\frac{1}{2}$ teaspoons soda, 1 tablespoon ginger, 1 teaspoon cinnamon, and 1 teaspoon cloves. Stir into first mixture. Chill thoroughly. On a lightly floured board roll to $\frac{1}{8}$ inch. Cut with gingerbread boy cutter. Place at least one inch apart on a greased cookie sheet. Bake at 375° F. about 5 or 6 minutes. When cool, decorate with frosting and red dots for faces and buttons.

37. Caramel apples bring stars to children's eyes, and they are so easy to make. Melt one pound vanilla caramels with 2 tablespoons water in double boiler; stir until smooth. Stick a skewer into the blossom end of each apple. Dip apple in caramel syrup and turn until the surface is completely coated. Roll bottom half of each apple in chopped nuts. Set on cookie sheet covered with waxed paper. Chill.

38. Make a forest of popcorn trees. Combine 1 pound sifted powdered sugar, 1 egg white, and 1 teaspoon water to make smooth icing. Tint a pale green color. Spread on 6 ice cream cones, covering completely. Immediately press popped corn all over the surface; dot with red cinnamon candies.

39. Christmas dip for chips and vegetables is made with 1 12-ounce carton creamed cottage cheese, 2 tablespoons mayonnaise, 1 tablespoon lemon juice, $\frac{3}{4}$ teaspoon garlic salt, and minced green pepper, chives, and pimiento.

40. Green and red onion "mums" make a beautiful holiday garnish. Peel large white onions. Cut only to $\frac{1}{2}$ inch

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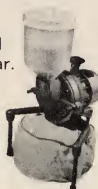
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from bottom and slice vertically through center of onion. Again without cutting through, cut in quarters, then into eighths. Petals should be about 1/8-inch wide. Add red and green food coloring to two bowls of warm water. Cover onions in the water and store in refrigerator for several hours or until the petals curl. Drain and use for garnishes.

41. Add cinnamon candies to applesauce for that holiday color and zip.

42. For a festive pie, stir 1 cup mincemeat into one quart of softened vanilla ice cream and spoon into cooled pie shell. Sprinkle with nuts and freeze until ready to serve.

43. Cheese sticks are tasty with fruit cocktails. This is a simplified version. Prepare piecrust from 1 stick piecrust mix. Blend in 1/2 cup shredded sharp cheese. Roll thin on floured board and sprinkle with 1/2 cup finely chopped walnuts; then roll lightly again. Cut in strips. Bake at 450° F. just until golden in color.

44. A tasty nibble is made by boiling walnut halves for three minutes. Drain and spread in shallow pan. Bake at 350° F. for about 20 minutes. Stir often. Brush with butter; sprinkle with garlic salt.

45. For another tidbit, try seasoning popped corn with butter, salt, and Parmesan cheese.

46. Heavily frost brownies with a mixture of 1/4 cup butter, 2 cups sifted powdered sugar, about 2 tablespoons cream, 1/2 teaspoon vanilla, and pepper-

mint extract to taste. Add a pale green coloring. Mix one square melted unsweetened chocolate with 1 tablespoon melted butter, and drizzle over the top. Chill.

47. Holiday honey dressing: Combine 1 cup mayonnaise, 1/2 cup honey, 1/4 cup lime juice, and 1 cup cream, whipped. Refrigerate until ready to enhance a fruit salad.

48. For New Year's Eve appetizers, serve tiny hot baking powder biscuits filled with deviled ham. Bake the biscuits, split immediately, and fill with one teaspoon ham filling. To make the filling, mix deviled ham with chopped peanuts and chopped onion, and moisten with sour cream.

49. Here's a punch you will want to serve over and over again: In a punch bowl mix 1 quart of milk, 1 quart ginger ale or a clear sparkling soda, and 3/4 quart peppermint or vanilla ice cream. Blend. Top with the other 1/2 quart of ice cream to float on the punch.

50. For a yuletide supper, serve caraway sticks with a steaming chicken pie and individual frozen fruit salads containing red and green cherries. These crisp sticks are made in no time at all. Using 1 package of refrigerated baking powder biscuits, cut each biscuit in half. Roll each part into a pencil-thin stick. Brush with milk. Mix 1 1/2 cups rice cereal, coarsely crushed, with 2 tablespoons caraway seeds and 1 teaspoon salt. Roll sticks in cereal mixture. Bake on greased sheet at 450° F. till light brown. ○

Firsts

By Beth M. Applegate

*Young eyes that have not seen
This white and powdered world before
Are wide in vast surprise.
There is new snow outside the door
To bring delighted cries.*

*It lies across the lawn
In cold, smooth sweeps, bright and serene,
A drift of whitened wave,
As it reflects the jeweled sun's sheen,
Calling adventure to the brave.*

*There will be many firsts
In the long, questing years ahead:
First flower, first love, first kiss.
Each first, I hope it may be said,
Will be an ecstasy like this.*



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Bufs and Rebufs

Cowdry, Cowdrey, or Cowdrey?

In Richard Anderson's "The Second Witness of Priesthood Restoration" (September), on page 18, appears a copy of something written by Oliver Cowdrey and signed by him: The spelling suggests he spelled his name Cowdrey. Furthermore, in Dr. Anderson's article, two lines above the photographic copy of Cowdrey's signature, is the spelling Cowdry, which would support the spelling used in the signature, since Cowdry and Cowdrey could be pronounced essentially the same. Can you offer an explanation?

ALEXANDER McMASTER
GLEN DORA, CALIFORNIA

Dr. Anderson reports: "Oliver Cowdrey was a spontaneous personality, and perhaps did not make the spelling at all times the same. The family tradition moved in different directions: witness the family genealogy published in 1911 by Mary Bryant Alcxerson Mehling, 'Cowdrey-Cowdrey-Cowdrey Genealogy.'"

"The conventional spelling that we have given Oliver Cowdrey's name in our records was originally set by him. It appears in this form in many issues of the early newspapers of the Church, of which he was the editor. His letters written during the time of his absence from the Church generally follow this form, and the legal pleadings that I have duplicated from this period also agree. Although exceptions in his own usage exist, his preferred form of spelling has been followed in Church publications and my articles."

Lucy Mack Smith Portrait

Hugh Nibley's articles "A New Look at the Pearl of Great Price" have been very informative and enlightening. His discussion of Facsimile 1 in the September Era was especially interesting. With respect to the framed drawing depicted in the painting of Lucy Mack Smith, however, he may have been a little over-anxious to find corroborative evidence. A careful look at the drawing shown in the painting shows that it differs in several details from the original but agrees in each case with the facsimile:

1. The standing figure is behind the couch in the painting and the facsimile but between the couch and the legs of the reclining figure in the original.

2. The toe of the upper foot and all of the lower foot of the reclining figure are filled in black in the painting and the

facsimile, but are only outlined in the original.

3. The original shows a box of writing, which would have been even more imposing if the missing pieces were present, above the arm of the standing figure, but both the facsimile and the painting leave this out.

4. The toe of the forward foot of the standing figure covers the bottom of the first jar in the painting and the facsimile but not in the original.

5. In both the painting and the facsimile there is a white stripe that runs diagonally across the chest of the standing figure and is joined at the shoulder by a second stripe, which appears to form a sort of collar; if there was a second stripe in the original, it would have joined the first at the chest, not at the shoulder.

6. Both the painting and the facsimile display numerals in the same places, which designate the various figures, but these numerals do not appear on the original.

7. The photograph of the original shows no indication of having been folded after the papyrus was mounted, yet the representation in the painting does not include the hieroglyphs on the right and left sides of the original.

All this indicates that the artist painted a framed facsimile hanging behind Joseph Smith's mother and not the original papyrus. Of course, the painting was only a part of Professor Nibley's case that the original sacrificial scene may have once been complete, and the rest of his argument still stands.

Brother Nibley is to be commended for the effort and scholarship he is putting into his study of the Book of Abraham. I shall be looking forward to the other installments in this very interesting series.

JAMES BOYACK
MARBLEHEAD,
MASSACHUSETTS

Racial Revolution

Bouquets to you for printing something on the race revolution [October, "These Times"]. This type of article, written by Brother Durham, encouraging us as Church members to be more acutely aware of these problems, is greatly needed. We should do all in our power to help alleviate the racial crisis and show by action and not just words that we are not a racially prejudiced people.

DEAN E. HOCH
EL CERRITO, CALIFORNIA

"Living Presence" Author

Thank you for the lovely treatment you gave my story, "A Living Presence" [September]. I have been amazed at the number of people who have taken the time to write or call or mention the story to me and tell me how deeply it moved them, and in many instances how it helped them personally in the loss of a husband. The woman whose story was told has been so pleased with its acceptance and the depth of thought stirred by her own shared experience.

DORA D. FLACK
BOUNTIFUL, UTAH

A Buff

Just a note to tell you how much I appreciated the two fine articles in last month's *Era*, "A Living Presence" and "Roosevelt and the Children." We need more such articles.

ELDER EZRA TAFT BENSON
COUNCIL OF THE TWELVE

The Church in Kelsey

"The Church in Texas" by Albert L. Zobell, Jr. [September], stated the population of Kelsey was 22. Since its organization the population of Kelsey has never been that low. The present number is 161, which is the lowest on record. Please make this correction. We want the countless former residents to know that Kelsey is still on the map.

J. C. WADE
GILMER, TEXAS

Political Realignment

It is indeed refreshing to find Dr. Homer Durham taking a definite stand for one side of the "The Question of Political Realignment" [September]. . . . However, his arguments are unconvincing. Is there really any more virtue in a political party's offering unsound policies because they can thus attract a majority than in the movie industry's offering lewd films because "that is what the movie-going public wants"?

Would it really degrade the political situation in this nation if "liberals" and "conservatives" formally organized apart from their opposites in separate parties? Other than presenting clear alternatives to the public, would this be so much different from the non-party coalitions so commonly in play in Congress?

Where there are two parties in operation, some of us prefer a choice, not an echo. Such a choice can only be framed in terms of opposing political viewpoints between the two parties. . . .

STEVE CARTER
SALT LAKE CITY, UTAH

The Order Blank Problem

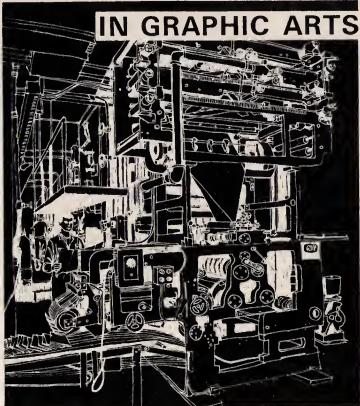
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STEPHANIE M. WORLITSEK
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The Church Moves On

September 1968

29 New stake presidencies: President Casey Golightly and counselors George H. Nelson and Richard W. Cobb, San Antonio (Texas) Stake; President Wallace F. Gray and counselors, Floyd L.

Packard and Donald R. McArthur, Palomar (California) Stake.

October 1968

4 With President David O. McKay in attendance, the Church opened its 138th semiannual general conference with sessions in the Tabernacle.

This was a weekend of reunions of Saints, missionaries, and servicemen's groups.

5 An early morning Church welfare and Indian placement meeting was held on Temple Square as part of the conference.

General sessions of the conference continued in the Tabernacle. The priesthood session was held there this evening and transmitted by wire to hundreds of gatherings of men in the United States and Canada.

Mission reunions were held at various places throughout the city.

The appointment of Ted Hodges to the general board of the Young Men's Mutual Improvement Association was announced.

6 The 138th semiannual general conference of the Church closed this afternoon. In all, some 265 radio and television stations carried all or part of the conference.

"Helping the Family Be Doers of the Word" was the theme of the general meeting of the Deseret Sunday School Union held in the Tabernacle this evening. For three days the Sunday School had been holding specialized departmental sessions.

7 President Reuel Eldon Christensen and counselors Preal George and Clifford Farrell McKinney were set apart as the presidency of the Manti Temple.

15 General President Florence S. Jacobsen of the Young Women's Mutual Improvement Association was named a "Woman of Conscience" by the National Council of Women in New York City. Mrs. Jacobsen was honored for her service to youth and her work in recreation.

16 All missionaries and members of the Church are safe following earthquakes in Australia. President Milton J. Hess of the Australia West Mission reported that earthquake damage was neither serious nor widespread.

17 Mrs. Belle S. Spafford, general president of the Relief Society, was

* Richard L. Evans The Spoken Word

"Don't ever take a fence down . . . until . . ."

Don't ever take a fence down," said G. K. Chesterton, "until you know the reason it was put up." Too many people in too many places tend to remove time-honored safeguards, the reasons for which they do not know. Change is inevitable; fashions will be made and unmade as far as we can foresee. But there are extremists and exhibitionists who flagrantly defy standards, principles, law, morals, modesty. There is, among other things, good taste to be considered. As Alexander Pope said it: "Be not the first by whom the new are tried, nor yet the last to lay the old aside."¹ But the crux is the difference between what is a principle and what is merely a preference. There are some foundations that are firmly fixed. If not, there is nothing that anyone can measure by or count on, except his own preference, his own mood of the moment, and that, of course, is chaos. There are some foundational principles, some standards, some basic qualities of character without which there is no progress, no assurance, without which no society or no person is safe: Honesty, morality, respect for law—such things don't go out of force even if, with some, they seem to go out of fashion. It is so easy to tear down, so easy to reject, so easy to discredit; but the commandments are still there. Causes and consequences are still there, and if we tamper irresponsibly, ignorantly, or even innocently, with the basic laws of life, we shall find to our sorrow why the fence was put up in the first place. As to modesty, morality, chastity, honesty, and honor, one cannot irresponsibly break from the basic foundations and have assurance for the future. Paul said it in a strong, short sentence: "Let all things be done decently, and in order."² Don't ever take a fence down until you know the reason why it was put up."

¹Alexander Pope, "Essays on Criticism."

²1 Cor. 14:40.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 6, 1968. ©1968.

inaugurated as president of the National Council of Women at that group's convention in New York City. She is the first Latter-day Saint woman to serve as head of the National Council of Women.

19 The appointments of Mrs. Janath R. Cannon and Richard J. Marshall to the Adult Correlation Committee of the Church were announced.

20 New stake presidency: President H. Aldridge Gillespie and counselors Leland J. Housley and Maurice G. Robinson, Oklahoma Stake.

22 Mrs. Valerie Brinton Young, 92, widow of President Levi Edgar Young of the First Council of the Seventy, died in Salt Lake City. Funeral services were scheduled for October 25.

24 President Hugh B. Brown, first counselor in the First Presidency, celebrated his eighty-fifth birthday quietly at home with his family. Mrs. Brown was released from the hospital last evening to rejoin the family circle.

26 It was announced that seminaries are now operating in all 50 states of the United States.

The appointments of Mrs. Mayola Rogers Miltenberger of Scottsdale, Arizona, and Mrs. Maurine McClellan Haycock, of Bountiful, Utah, to the general board of the Relief Society were announced.

Christmas

By Chere Mills

*Snow flutters quietly
to the ground;
There is a chill
about and around.
But in the air
the new season
Rings out love
for a reason,
Born centuries ago
in a stable.*



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Samaritans, Neighbors, and a Christmas Carol for Americans, 1968

By G. Homer Durham

President, Arizona State University

● The oppressed do not always revolt. And there is a difference between those who are **actually** oppressed, and those who **think and believe** they are being held down. To think and believe so, in free countries, however, usually brings protestations, demonstrations, even revolt. Despite emphasis in a presidential election campaign, too few Americans understand why civil disorders constitute first place on the domestic agenda of the United States.

To read that crime is on the increase, that there have been "143 disturbances in 47 cities" or whatever statistics are quoted, does not get anywhere. **Why** is crime on the increase? **Why** have there been riots in the cities? Now that the election is over, perhaps a calm look at some of the findings made by the National Commission on Civil Disorders, a commission appointed by President Lyndon B. Johnson on July 27, 1967, should be placed on our agenda.

Why have the disorders happened? The Commission reported that "despite complexities, certain fundamental matters are clear. Of these, the most fundamental is the racial attitude and behavior of white Americans toward black Americans."

"Race prejudice," the report continued, "has shaped our history decisively; it now threatens to affect our future."

Such a finding does not fall comfortably on American ears. Is it the truth? That is the important consideration. If it is the truth, have we the courage to face the truth and its consequences?

The truth seems to be (speaking of white Americans collectively and not individually), so far as the Commission is concerned, that "white racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II." Among the ingredients of this mixture, the following are set forth:

1. "Pervasive discrimination and segregation in employment, education and housing, which have excluded great numbers of Negroes from the benefits of economic progress."

2. "Black in-migration and white exodus, which have produced the massive and growing concentrations of impoverished Negroes in our major cities, creating a growing crisis of deteriorating facilities and unmet human needs."

3. "The black ghettos where segregation and poverty converge on the young to destroy opportunity and enforce failure. Crime, drug addiction, dependency on welfare, and bitterness and resentment against society in general and white society in particular are the result."

Who said this?

Governor Otto Kerner, chairman of the Commission, of Illi-

nois; Mayor John V. Lindsay, vice-chairman, of New York City; Senator Fred Harris of Oklahoma; Charles B. Thornton, chairman of the board and chief executive officer of Litton Industries, Inc.; Edward W. Brooke, U.S. Senator from Massachusetts; I. W. Abel, president of the United Steelworkers of America; Roy Wilkins, executive director of the National Association for the Advancement of Colored People; Katherine Graham Peden, commissioner of commerce for the state of Kentucky, and Herbert Jenkins, chief of police of Atlanta, Georgia—the members of the National Advisory Commission on Civil Disorders.

What else did they say?

"At the same time, most whites and some Negroes outside the ghetto have prospered to a degree unparalleled in the history of civilization." This is certainly true, whether reckoned in terms of housing, automobiles, the Dow-Jones averages, savings accounts, subsidy payments, dividends, or wage spirals for the rest of us. But what about the black in-migrants? Says the report, "Through television and other media, this affluence has been flaunted before the eyes of the Negro poor and the jobless ghetto youth." Some can resist. Others' misery is such that, like Jean Valjean in Victor Hugo's *Les Misérables*, they will steal the bishop's candlesticks and the baker's bread.

So, "frustrated hopes are the residue. . . . A climate that tends toward approval and encouragement of violence. . . . The frustrations of powerlessness have led some Negroes to the conviction that there is no effective alternative to violence as a means of achieving redress of grievances. . . . A new mood has sprung up among Negroes, particularly among the young, in which self-esteem and racial pride are replacing

apathy and submission to 'the system.' . . . The police are not merely a 'spark' factor. To some Negroes police have come to symbolize white power . . . and a double standard of justice and protection—one for Negroes and one for whites."

"If we are heedless," says the Commission, "none of us shall escape the consequences."

In 1910, 91 percent of the American Negro population lived in the rural South. There were 9.8 million Negroes in 1910. Today there are 21.5 million, 14.8 million of whom live in the nation's largest metropolitan cities. Our twelve largest cities contain over two-thirds of the Negro people of the United States, outside of the South, and one-third of the Negro total. Twenty percent of these, the Commission found, "live in squalor and deprivation in ghetto neighborhoods." In these neighborhoods, unemployment is about 8.8 times greater than the unemployment rate for American workers generally. Meantime, the cultural and educational gap between white suburban Americans, with most of their children in colleges or junior colleges, widens into a gulf.

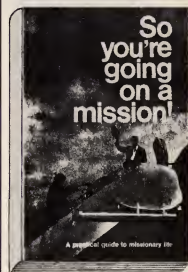
What can be done?

What can be done is outlined in the scriptures, in every major textbook of the past century. What will be done, what each will do, black or white, well-fed or subsisting on "a stale doughnut and a Coke" (as one told me), college-trained or school drop-out, is the issue.

The National Alliance of Businessmen is taking the lead in the largest cities, in recruiting and training people for jobs.

What about education? "The bleak record of education for ghetto children," says the report, "is growing worse. In the critical skills—verbal and reading ability

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Salt Lake City, Utah

—Negro students are falling
thunder behind whites with each
year of school completed."

At Arizona State University we
are giving solid support to the
efforts of Dr. Morrison Warren,
director of experimental programs in
our College of Education, to de-
velop the climate for language
skills in homes of black people, in
preschool, in the primary grades,
and beyond. All must help in this
task, for language, as Dr. Warren
says, is the key that will help open
the other doors. Education, at all
levels, especially in the preschool
home, has its work cut out for it.
And on every front, as 1968 closes,
as we think of Christmas and con-
sider the year ahead, it may be
well, in the closing days of his na-
tional service as President of the
United States, to ponder the words
of Lyndon B. Johnson in estab-
lishing the Commission:

"The only genuine, long-range
solution for what has happened
lies in an attack—mounted at
every level—upon the conditions
that breed despair and violence
... ignorance, discrimination,
slums, poverty, disease, not enough
jobs. We should attack these
conditions— not because we are
frightened by conflict, but because
we are fired by conscience. We
should attack them because there
is simply no other way to achieve
a decent and orderly society in
America."

Yes, the conditions must be at-
tacked. But there is one thing
more: the attitude in our own se-
cret hearts. Who is my neighbor?
If the Commission is right in its
assessment of attitudes, there is
more to be done. Can men, for ex-
ample, reconstruct and reapply the
parable of the Good Samaritan? As
Luke records it, the parable was
told to illustrate the great com-
mandment (see Luke 10:25-37)
and what was necessary to inherit
eternal life. To illustrate and an-

swer the question, "Who is my
neighbor?" Jesus told the lawyer
the story of the "good" Samaritan.

Now, a "good" Samaritan, to
Jesus' listeners, was an utter con-
tradiction in terms. Fortunately,
for most Americans, a "good"
black American is not. But alas,
to some it probably is—and is as
lesson-fraught as the Savior's se-
lective use of "Samaritan." We
can recall the shock with which
his disciples viewed Jesus con-
versing with a Samaritan woman
at the well. This incident evoked
the great discourse on the "living
water." Recall that the actual
available water, evoking the ser-
mon, came from, of all places, a
Samaritan well! So, if the parable
of the Good Samaritan were to be
related today, say, about a cer-
tain man going from Beverly Hills
to Long Beach, and, en route, suf-
fering a flat tire (and no highway
patrol, as there was none on the
Jericho road): Behold, the Rotarian
passed him by, and probably a
priest, and a modern Levite. "But
a certain black American, as he
journeyed, came where he was,
and when he saw him, he had
compassion on him." Jesus went
on in those times to make the
point about love for neighbor.

"Samaritans" have all but dis-
appeared under the Christian reve-
lation that unfolded the worth of
all souls. But if any of our hearts
need changing, in these times, the
gospel teaches that change of
heart is prerequisite to changing
conditions, including ignorance
and poverty.

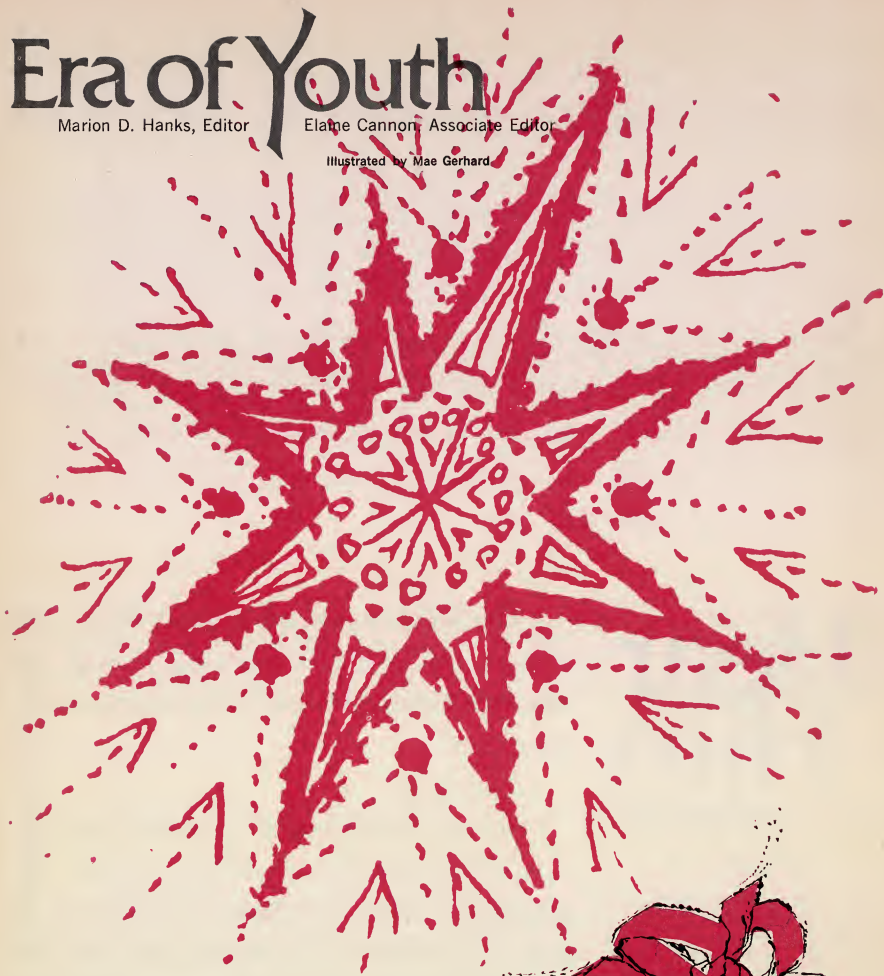
At Christmas, we may need to
broaden our vision. And when
Tiny Tim in the old Christmas story
says, "God bless us, every one!"
we in America can with profit pon-
der the "ones" who have migrated
to the cities, searching for jobs.
Can more men qualify as Good
Samaritans, as good neighbors, in
these times? ○

Era of Youth

Marion D. Hanks, Editor

Elathe Cannon, Associate Editor

Illustrated by Mae Gerhard



He gave us the gift of his life. But "what doth it profit a man if a gift is bestowed upon him, and he receive not the gift?"



"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, . . .

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me. . . .

". . . Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am."

(3 Nephi 27:13-15, 27. Emphasis added.)

Hear Him

By Elaine Cannon

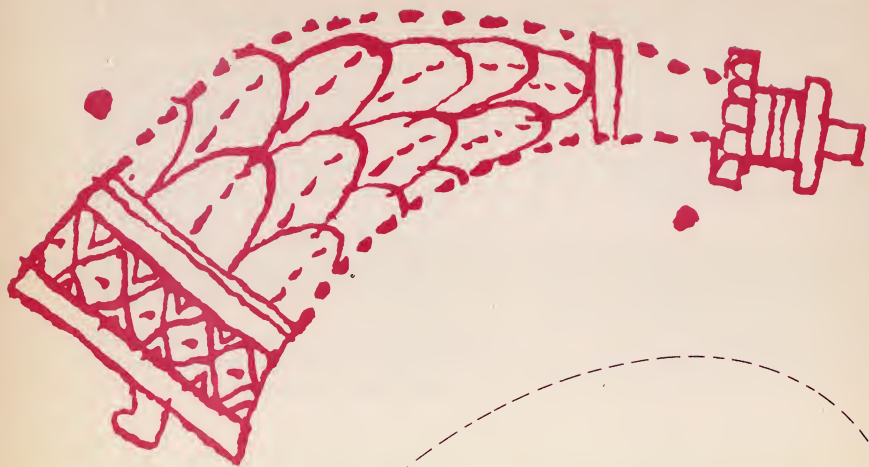
Talk about a generation gap! What could someone who lived 2,000 years ago possibly say that could be helpful to you, the twentieth century generation?

Everything.

He has all the answers to all the questions, to all the problems you tangle with each day. He is the basic source, the ultimate authority for all that ever has been written about human relations, communication, popularity, success, and peace of mind. Under the direction of God the Eternal Father, Christ was the Creator. He is also our Savior. He knows whereof he speaks.

Listen to what he says:





Forgiveness

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

Success

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Service

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

Humility

When thou doest alms, let not thy left hand know what thy right hand doeth. (Matt. 6:3.)

God

Thou shalt love the Lord thy God, ...and... thy neighbor as thyself. (Matt. 22:37- 39.)

Others

Do unto others as you would have them do unto you. (See Matt. 7:12.)

Sincerity

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matt. 6:6.)

Spiritual Strength

Watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him. (3 Ne. 18:15.)

Be Like Him

By Marion D. Hanks

Christ bought with his life eternal life for us, if we are willing to accept it.

- * In all worthy things he was the great exemplar
- * He learned obedience
- * He met the temptations of Satan
- * He wept
- * He sought a lonely place and prayed
- * He loved and blessed little children
- * He taught
- * He forgave
- * He encouraged the meek, the merciful, the poor in spirit, the pure in heart
- * He made men hungry and thirsty for righteousness, and fed them
- * He opened the eyes of the blind in body and spirit

- * He rebuked and admonished and reproved
- * He washed the feet of his disciples
- * He met seeming disaster courageously, with faith
- * All alone, feeling alone, he nobly paid the price for all men's sins. Not calling upon his "legions of angels," he willingly died the cruel death of the cross for us.
- * In three days he rose from the tomb, was resurrected, and walked among men, blessing them
- * He held out to us the gift of direction and inspiration for abundant lives here, and made possible for us eternal life.

But—" . . . what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:33.)

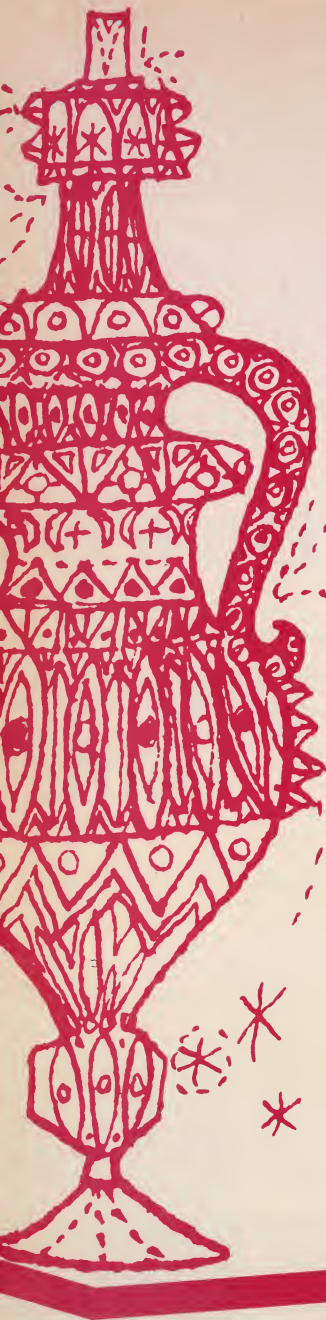
Know Him

By Blaine Porter

An ancient and wise teacher counseled his students:

Know thyself. Any modern-day teacher could endorse this admonition, and I would add another: **Know thy Savior.**

To know him, one must study his life, his teachings, his commandments. To know him, one must accept him, love him, and always remember him. To know him opens the door to eternal life.



Serve Him

By Robert E. Thompson

If you have considered service to Heavenly Father and to his Son, Jesus Christ, the question must have come quickly: How?

How might I serve him best? I am young. I've not really had time to master any great thing. My life's course has not been charted. What can I do to serve "a Savior" of all mankind?

You've already begun—most of you. You have repented, and will again, and have been baptized. Of repentance, he said that "joy shall be in heaven" over one sinner that repents. If you'll believe this, your life will never again be quite the same.

Your life is precious to him, as are the lives of those around you. Think of that boy or girl who sits next to you in the car, in the theater, in school, that you pass on the street, that you have wronged or been wronged by. Think of the choice spirits in your own home. All are so vital to him that he said joy shall be in heaven over **one** that repents.

Shall you not repent? Shall you not lead others to repent? Shall you not cause that joy to be in heaven?

Need you ask, "How shall I serve him?"



How Do You Look to Him?

Obedying the Lord is important.

He lives! He knows us. He hears us and sees us.
How do you think you look to him as you heed his word?

Are you keeping his commandments only through duty, or because you really love him?

Are you growing up merely imitating his ways, or are you really becoming like him in nature, attitude, effort, radiance, and spirit? “. . . Have ye received his image in your countenance? Have ye experienced this mighty change in your hearts?” (Al. 5:14.)

Duty is a good reason for following the example and teachings of the Savior. But there is a reason even more significant. “Let this mind be in you, which was also in Christ Jesus.” (Phil. 2:5.)

In this season of celebration, of trying to understand the gift of our Savior, Jesus Christ, how do you think you look to him?





as you share another's burdens



... as you care

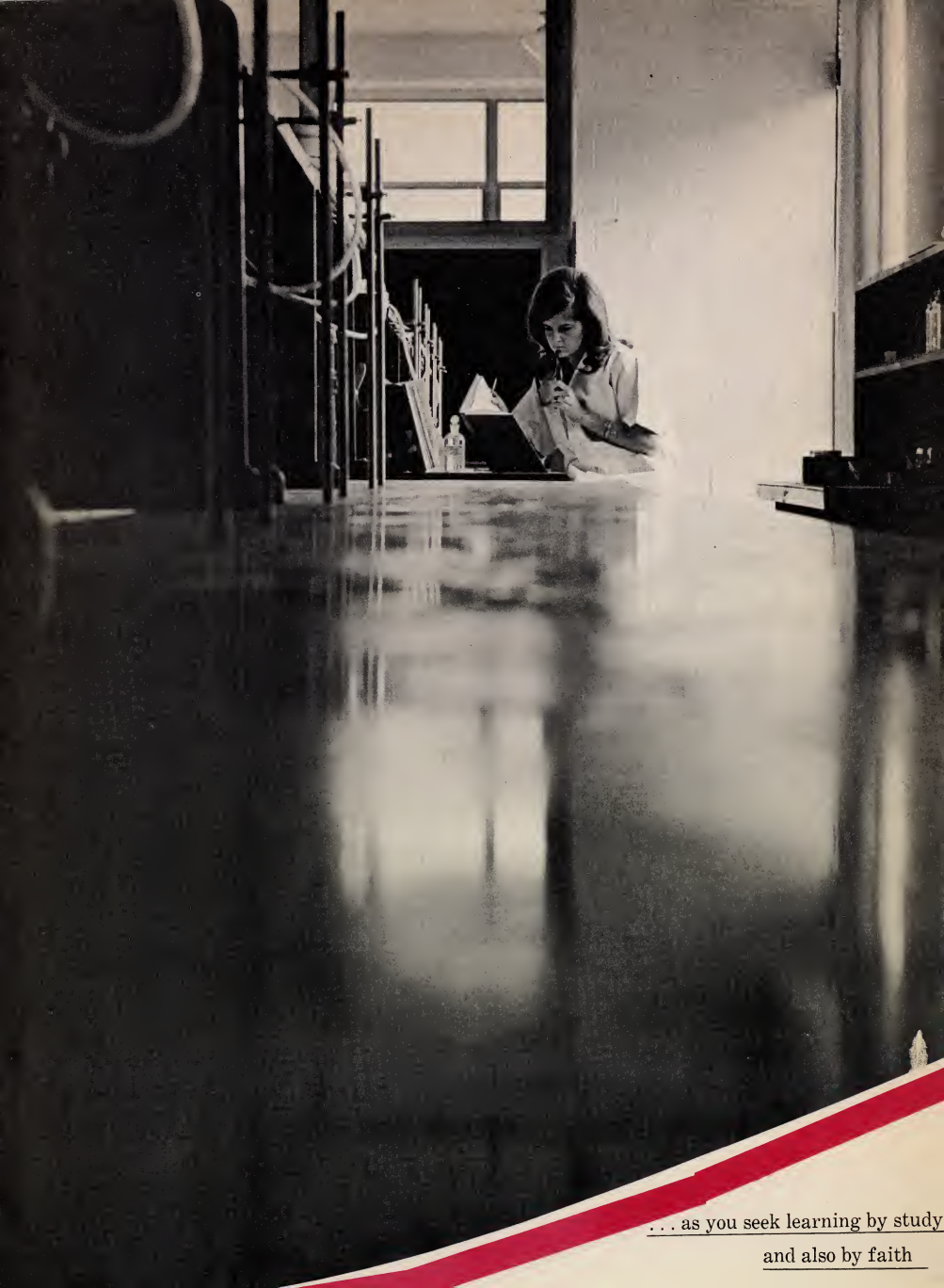
for his little ones



... as a peacemaker



... as you go forth to teach his word

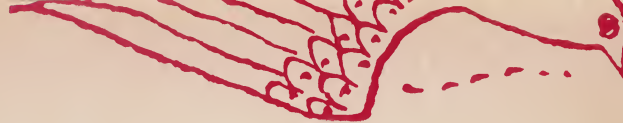


... as you seek learning by study
and also by faith

Reluctant Santa Claus

By Donlu Dewitt





Paul Santos walked down the street, shivering and muttering. "A fine way to spend Christmas Eve," he complained. "What do they think I am anyway, Santa Claus?" Pulling the wagon was humiliating, and the packages were heavy. His boots crunched the ice as he trudged along the gutter to avoid the shoving on the pavement where the crowds rushed. "Rats, rats, rats! Bah! Humbug! Christmas is bunk!" Pleased with his observation, he walked faster.

Paul Santos was the youngest of the five sons of Antonio Santos, a prosperous grocer from a suburb of the big city, where Antonio was a man of some importance. The proud affluence of his good father and the patient Old World capabilities of his kind mother made no impression on Paul. He was an angry young man, sick of being taunted by his well-to-do schoolmates. And now, to be playing fairy god-brother on Christmas Eve to some trash over whom his parents had placed themselves as charitable benefactors! The taunts pounded in his head; he grumbled in time with them, accompanied by "Deck the Halls," which came weakly through the crisp evening from somewhere far off.

"Too bad the Wop can't come to the party with us, eh, guys? Gotta take a package somewhere for the mama, eh, Santos Claus? Santos Claus—get it?"

Now there were tears in his eyes. He ran. His icy breath knifed his lungs and made him cough. He kicked the curb. It got darker and more dismal, and his frustration grew as he entered the shabby district where his destination was. But Paul wasn't a bad boy, nor did he lack character entirely. When his father had said, "You will go and do this for your mamma and me, son," he went.

Now he thought of what else his Papa had told him: "It is a very young little family, Paulo. The father is dead these two years, and the mother is very weak and very poor, with two young ones who know no happiness like yours, my son. Take

these few things to them, but do not tell from where you come. It's best when giving to be silent."

"What happiness?" Paul wondered. "I'm not happy at all."

Here was the place. It was so small and so old that it startled him. He shuddered and thought of his warm, solid home as he pulled his wagon to the door. From inside came the sound of a sweet voice singing, "Away in a manger, no crib for a bed, the little Lord Jesus. . . ." A lump rose and caught in Paul's throat.

He knocked on the door. The singing stopped, and after a brief shuffle within, the door opened. The woman who opened it was not as tall as he nor half as thick. The little ghosts that clung to her tattered clothing seemed to be mostly eyes. "Yes?"

Paul gulped and said, "I am sent from a friend who wishes you merry Christmas and may God bless you."

The woman, astonished, moved aside as Paul carried the several packages in and laid them on the bare floor.

As he left and looked back for the last time, the three figures that had seemed frozen by the doorway suddenly moved. The small girl tore open one package, her brother another.

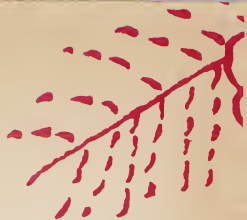
"Mother, food! Oh, Mother, Mother, a dress for me! And for you, a coat! Santa has come after all!"

Their little mother, crying and too overcome to protest the bounties in her barren room, cried after Paul, "The Lord bless you. You are an answer to my prayers. Bless you! Bless you! Bless you!"

"Mamma, come here!"


She closed the door.

People stared at Paul Santos, son of Antonio, as he with a burning glow shining from his face ran down the street pulling an empty red wagon and singing, "Joy to the world, the Lord is come! Let earth receive her King!"



An





Lark is a student at BYU. This is her first appearance in print.

Ideal Christmas?

By Lark Gilbert

As Christmas, with all its excitement and renewal of spirit, passes each year, I stop to consider exactly what kind of Christmas was experienced. As I do this, I find that each Christmas has one special significant idea or ideal of its own that surpasses and makes impossible my trying to pick out one ideal Christmas.

I try to narrow it down to the one ideal Christmas I am talking about, but I find my descriptions almost endless.

An ideal Christmas was when Santa Claus was a real live make-believe person who owned eight reindeer, had a wife named Mrs. Santa Claus, and lived at the North Pole.

An ideal Christmas was when I lay in my bed Christmas Eve, excited and hopeful, wondering if I could possibly wait until morning, or how I was ever going to sleep that night.

An ideal Christmas was when I ran in the front room and saw standing before me a shiny red bike, or the time my eyes were greeted by a doll who could cry, drink milk, and shut her eyes—just the thing I wanted most of all.

An ideal Christmas was when I got e-v-e-r-y-t-h-i-n-g I wanted, and wondered how Santa could ever know about all these things I had been hoping for.

An ideal Christmas was when Santa left me a note, and I could show all my friends at school his signature.

An ideal Christmas was when I was more excited about the potholder I had made for my

mother than about the presents I might receive for myself.

An ideal Christmas was when I got a diary and couldn't wait until New Year's Day to write in it on the page lettered January 1.

An ideal Christmas was when my part on the Christmas program received the most praise, and I knew I had done my best.

An ideal Christmas was when I heard the story of the birth of Jesus Christ and realized its import for the first time.

An ideal Christmas was when I *understood* the mission of Christ's life and his great sacrifice for me personally.

An ideal Christmas was when it was all over and I didn't feel letdown but rather was lifted up because I had experienced a greater understanding of the word *atonement*.

An ideal Christmas was when I knew this wasn't the end of a year when I felt regret, but rather a beginning of another year with another opportunity for development and improvement.

An ideal Christmas was when I felt faith, love, and understanding were still in existence and had all been renewed.

And so I find that each Christmas brings a certain ideal thought of its own; whether it's the surprise of Santa's presents when one is six or the significant and personal meaning of Jesus Christ's life and mission when one is 16, both examples witness love.

Who is to say which Christmas is the most ideal?

End of an Era

Life Among the Mormons



A kindergartener who was carefully instructing his pre-school brother in his own version of "We Wish You a Merry Christmas" sang happily, "Good TITHINGS we bring. . . ."

—Val Camenish Wilcox

My three-year-old son was addressing some plastic soldiers lined up on an inclined box lid. Assuming a gruff adult voice, he barked, "Okay, men, we're gonna sing when we march up the hill. Ready? Everybody march! *Sing!*" The harsh little general paused, and I braced myself for a rousing rendition of, perhaps, the "Marine Corps Hymn." To my astonishment and delight, a small soprano voice quietly and reverently began to sing, "Away in a manger, no crib for a bed. . . ."

—Mrs. J. F. Heaney, Wenonah, New Jersey

What does Christmas mean to the Latter-day Saint?

It means the birth of the Savior.

It means the establishment of the Church in the meridian of time.

It means a restoration of the gospel in our day, after a long night of darkness.

It means freedom from death—a glorious resurrection—assurance of immortality.

It means meeting loved ones who have gone before.

It means the preservation of family ties for all eternity.

It means the exercise of the priesthood and the power of God in our day.

It means the hope of exaltation in the presence of God—the opportunity to become like him.

That is Christmas.

—Elder Mark E. Petersen

During the Christmas holidays our YWMA presidency held a party for all of the MIA officers and teachers. To each they gave a lovely card with a personal note ending with the words, "We surely enjoy the opportunity we have of working with you." However, by the time she had written 15 notes and had come to her faithful secretary's card, the president accidentally missed writing the next-to-the-last word.
—Lynn S. Lund, Orem, Utah

It is impossible to underrate human intelligence—beginning with one's own.

—Henry Adams

It was not the influence of wealth, nor the lavish gifts of gold that made Christ rich and gave him power. It was the spirit of his Father, the wealth of his inner soul.

—President Joseph F. Smith

A man met a friend who seemed in a great hurry. "What's the rush?" he inquired. "I'm going to buy a car!" the friend breathlessly explained. "But why the hurry?" the first persisted. "Because," replied the man as he continued on his way, "I just found a parking space!"

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.



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